

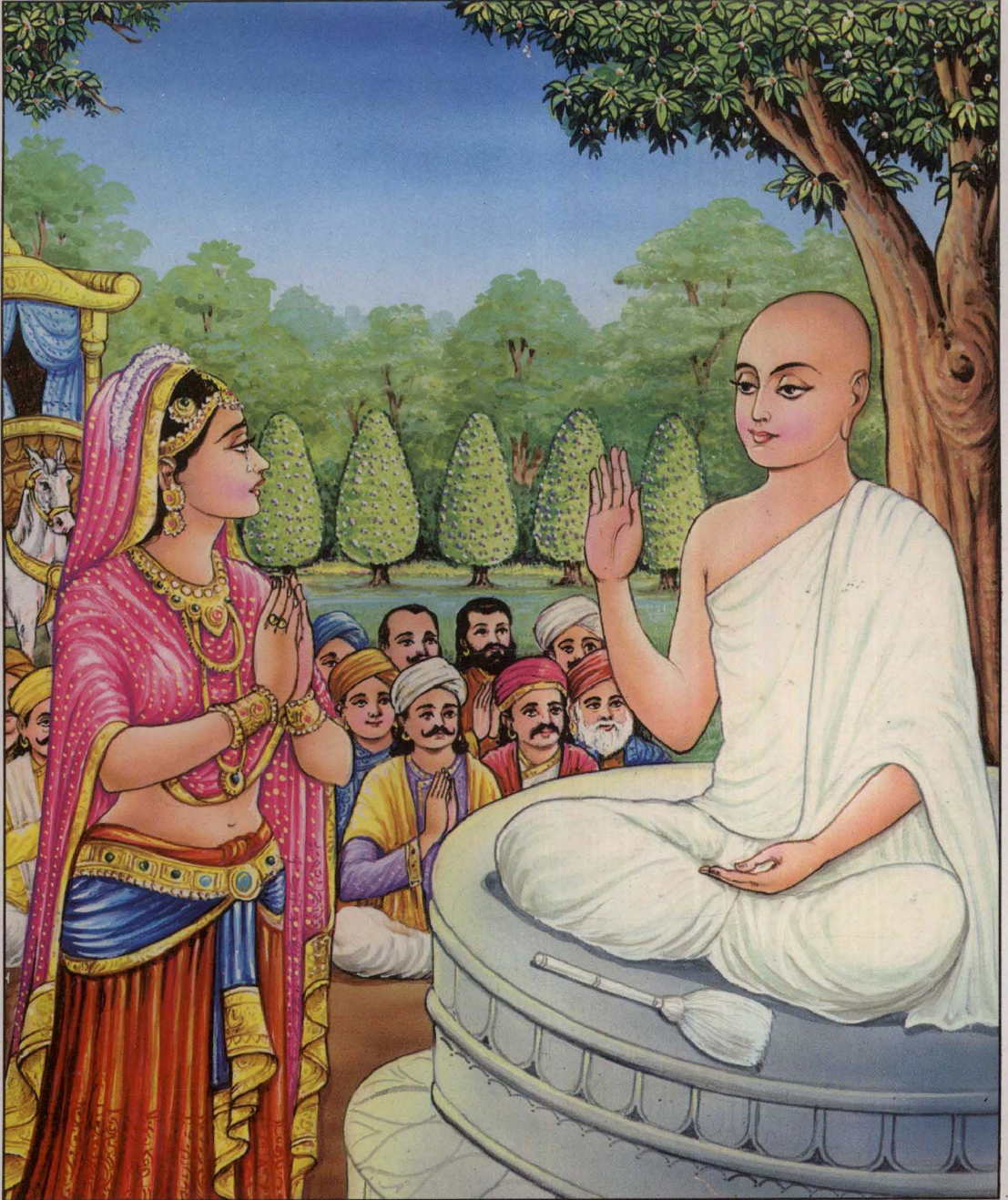
A Mahavir Seva Trust Presentation

DIWAKAR
CHITRA
KATHA

Vol. 43

Rs. 25.00

MAHAYOGI STHULABHADRA



MAHAYOGI STHULABHADRA

Part-2

Mahayogi Sthulabhadra occupies a place pride of in the Jain tradition. Arya Bhadrabahu, the scholar of fourteen Purvas (subtle canons), imparted the knowledge of two chapters short ten Purvas complete with text and meaning to him. Of the remaining Purvas he was taught only the text. Arya Sthulabhadra was extremely sharp, intelligent, serene, and humble. He continues to be famous as a vanquisher of carnality to an astonishing degree. The renowned prime minister of the Mauryan empire, Chanakya, was his classmate and childhood friend. Attracted by his personality and qualities, Rupakosha, the royal courtesan and descendent of famed dancer Amrapali, had dedicated herself to Sthulabhadra. For twelve years he remained enchanted by her beauty and charm, but a sudden change with in made him completely detached at the youthful age of 30 years. He renounced the world and became an ascetic disciple of Arya Sambhutivijaya.

With profound meditation he conquered all his carnal desires. He remained an ordinary ascetic for 30 years. After that he took over as acharya (the head of the religious organization) and successfully discharged his duties for 45 years. During the three years drought in Magadh the ascetic organization disintegrated. When the drought was over, Sthulabhadra regrouped the scattered ascetic organization and protected the declining tradition of canonical knowledge. In 311 B.C. he embraced death peacefully in meditation on Vaibharagiri when he was about 99 years old.

Jain tradition expresses its adoration for Arya Sthulabhadra even today by reciting a couplet on all auspicious occasions — 'Auspicious is the name of Bhagavan Mahavir and so is that of Gautama Prabhu. Auspicious are the names of Sthulabhadra and other ascetics and so is Jain religion.'

Acharya Shrimad Vijaya Nityanand Surishvar has written this glorious story of Arya Sthulabhadra in two parts. We express our gratitude to him.

—*Shrichand Surana 'Saras'*

Written by :

Acharya Shrimad Vijaya Nityanand Suri

Editor :

Muni Chidanand Vijaya

Managing Editors :

Dr. Mansukhbhai Jain, Sanjay Surana

Translator :

Surendra Bothara

PUBLISHERS

MAHAVIR SEVA TRUST

A-7, SAGAR NIWAS, 1ST FLOOR, OFF MANCHHUBHAI ROAD, MALAD (E), MUMBAI-400 097.
PH. (O) 8811397, (R) 8892121

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA (JAINA)

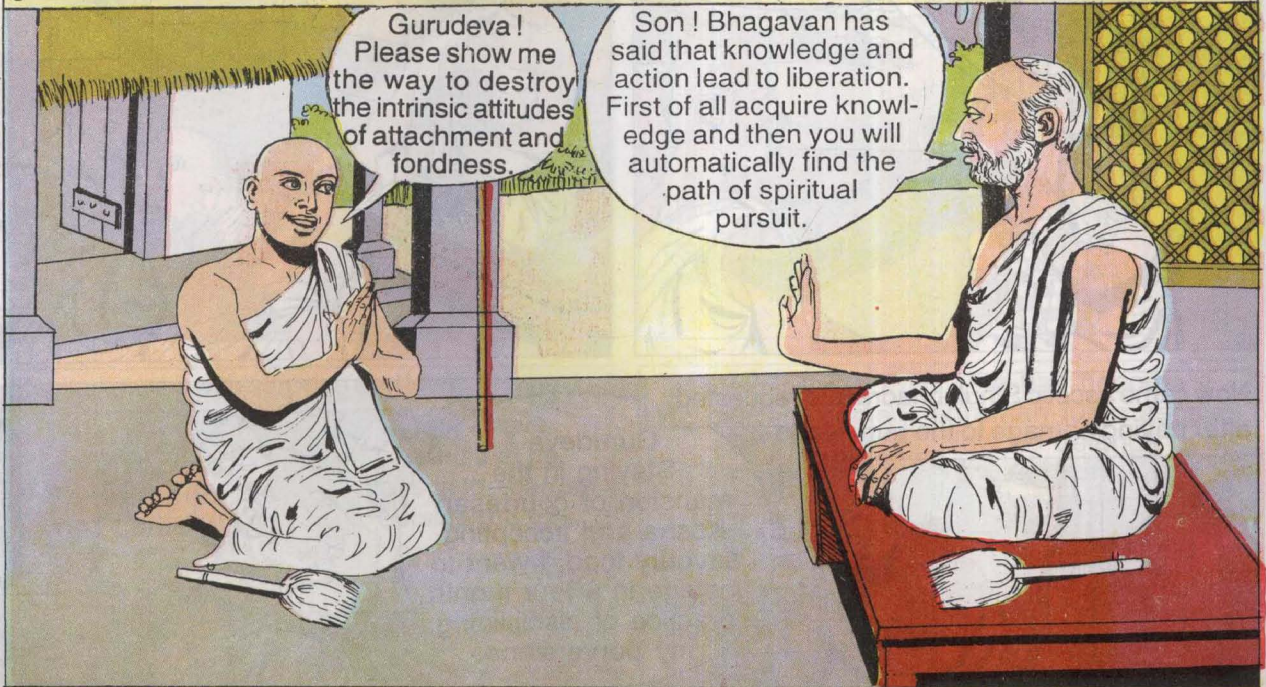
C/o DR. P.B. GADA, 4410, 50TH STREET, LUBBOCK, TEXAS-79414 (U.S.A.). PH. 806-793-8555

SHREE DIWAKAR PRAKASHAN

A-7, AWAGARH HOUSE, OPP. ANJNA CINEMA, M.G. ROAD, AGRA-282 002. PH. : (0562) 351165

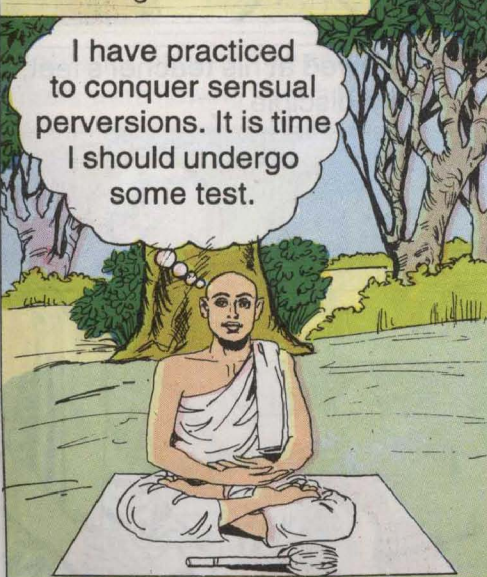
MAHAYOGI STHULABHADRA

Sambhutivijaya, a scholar of fourteen Purvas, arrived in Pataliputra. Sthulabhadra went to him and got initiated. On becoming an ascetic Sthulabhadra requested—

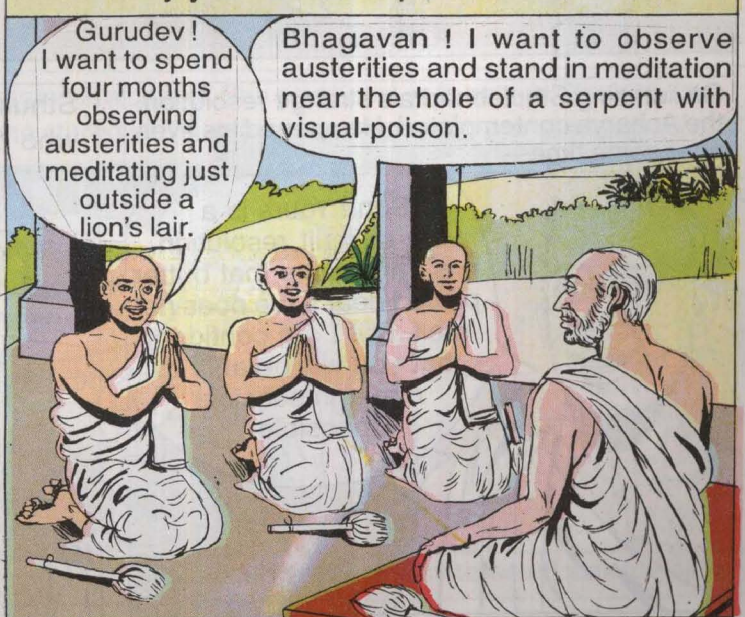


Intelligent ascetic Sthulabhadra studied the eleven Anga Sutras (Jain Canon) under guidance of his guru.

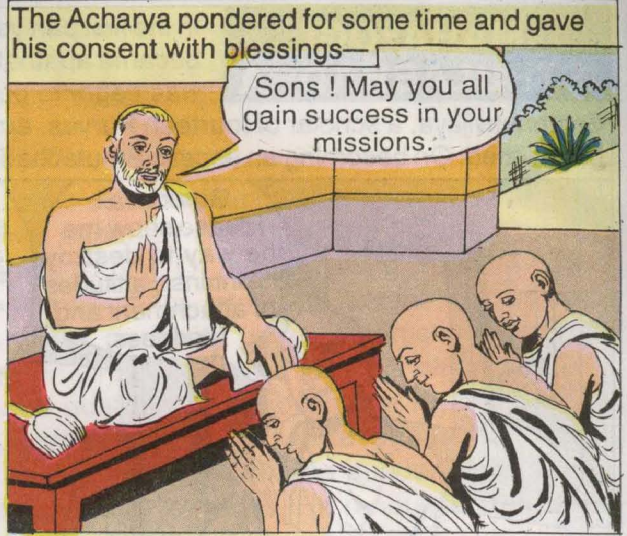
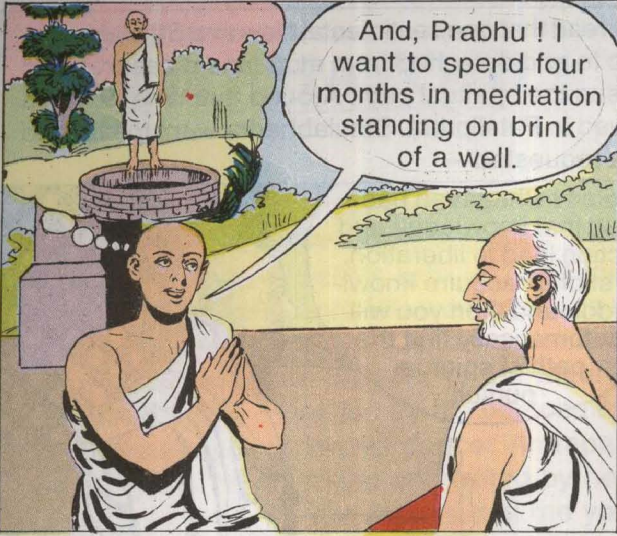
He also devoted time to higher meditational practices. Once while meditating he reflected—



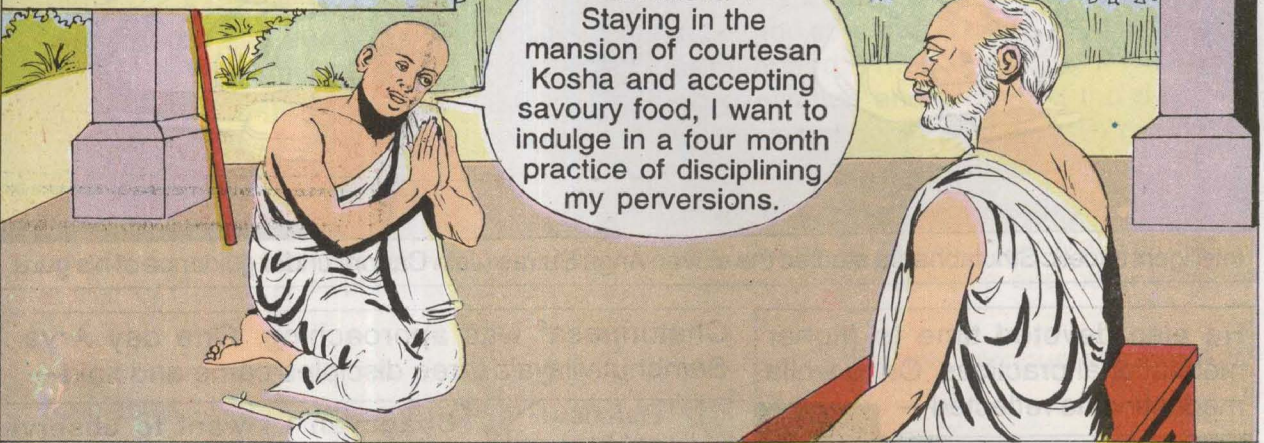
Chaturmasa[#] was approaching. One day Arya Sambhutivijaya's three disciples came and said—



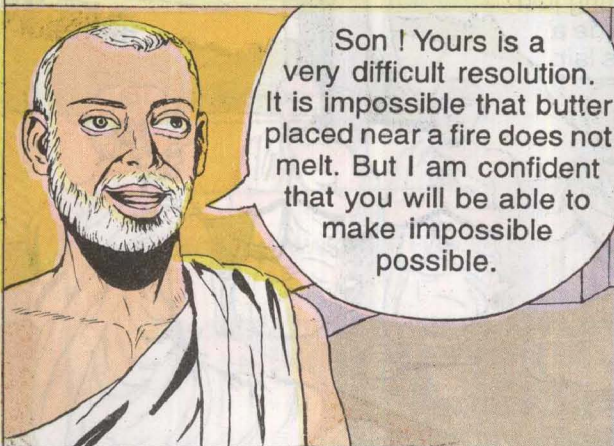
[#] Period of monsoon-stay.



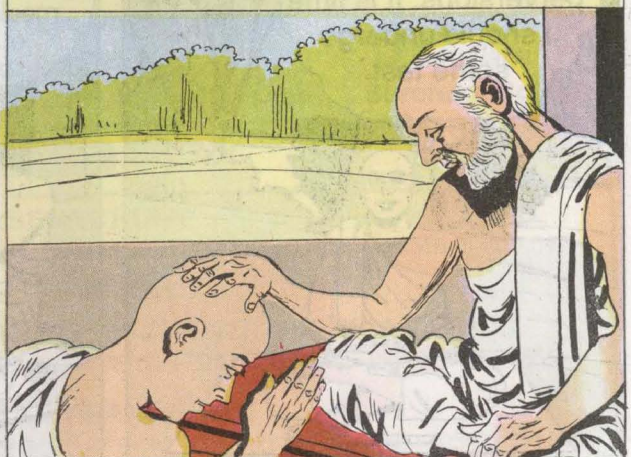
Now came ascetic Sthulabhadra and requested after paying homage to the guru—



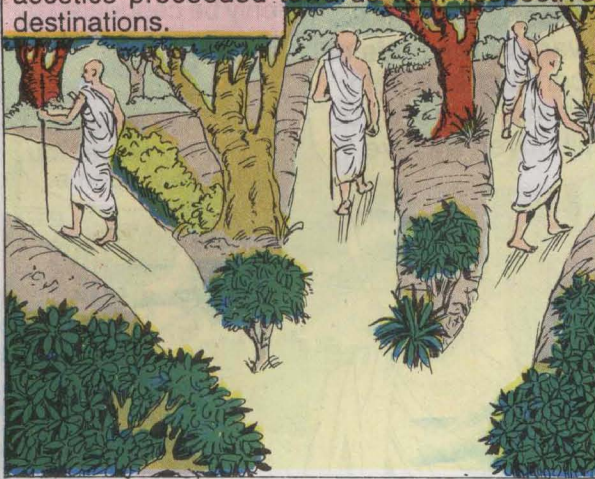
On listening Sthulabhadra's strange resolution, the Acharya contemplated. He opened his eyes after some time—



Sthulabhadra bowed at his teacher's feet, who blessed his disciple.



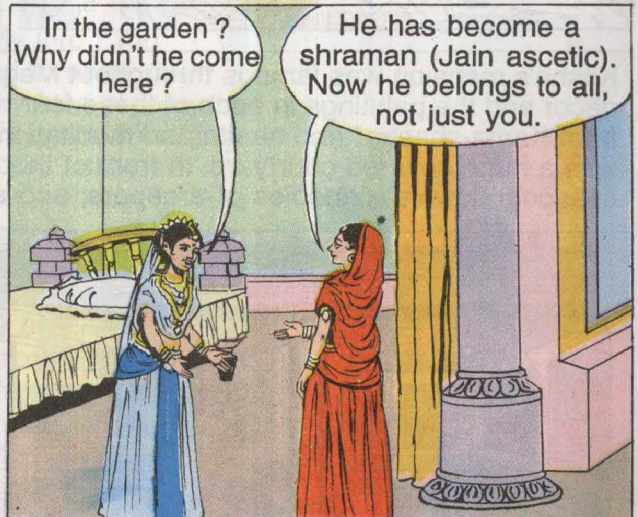
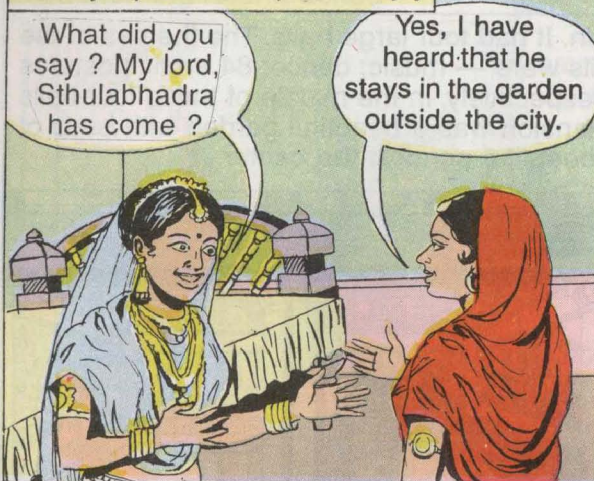
Getting permission from their teacher the four ascetics proceeded towards their respective destinations.



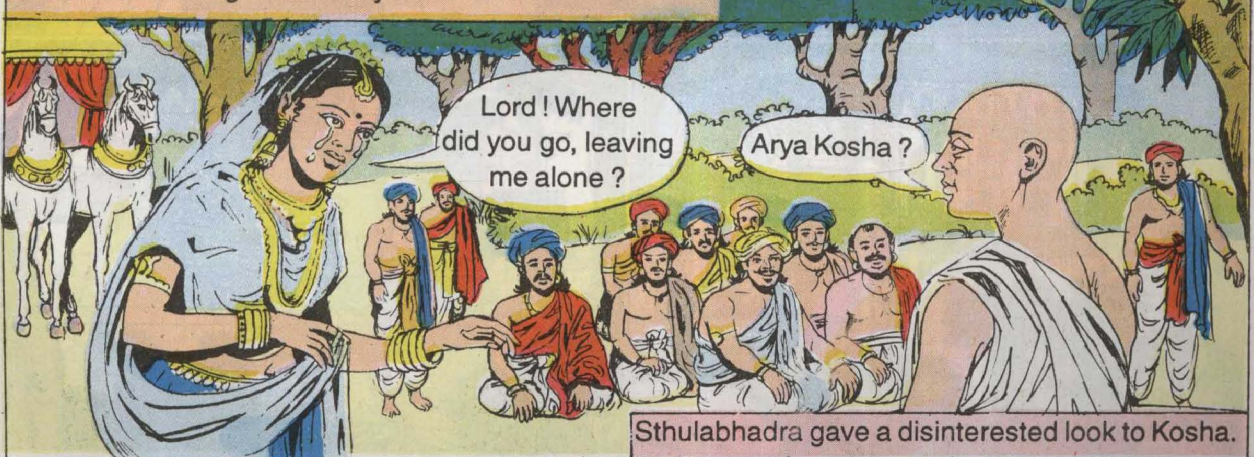
Ascetic Sthulabhadra came to a garden in Pataliputra. Maid Vishakha informed Kosha—



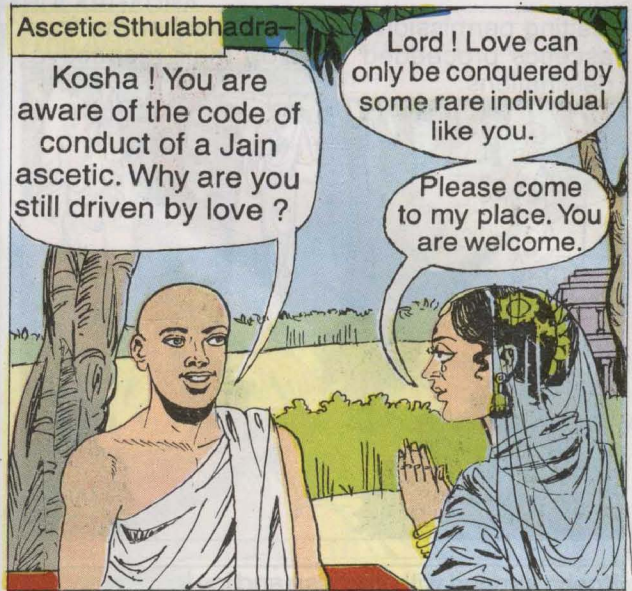
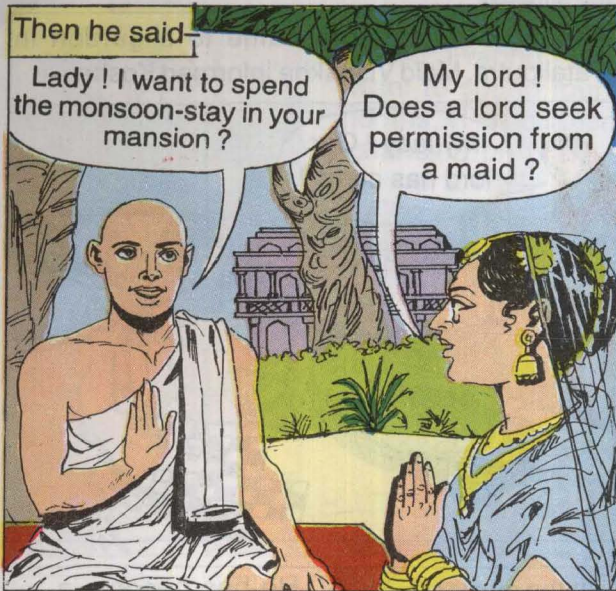
Kosha jumped with surprise and joy—



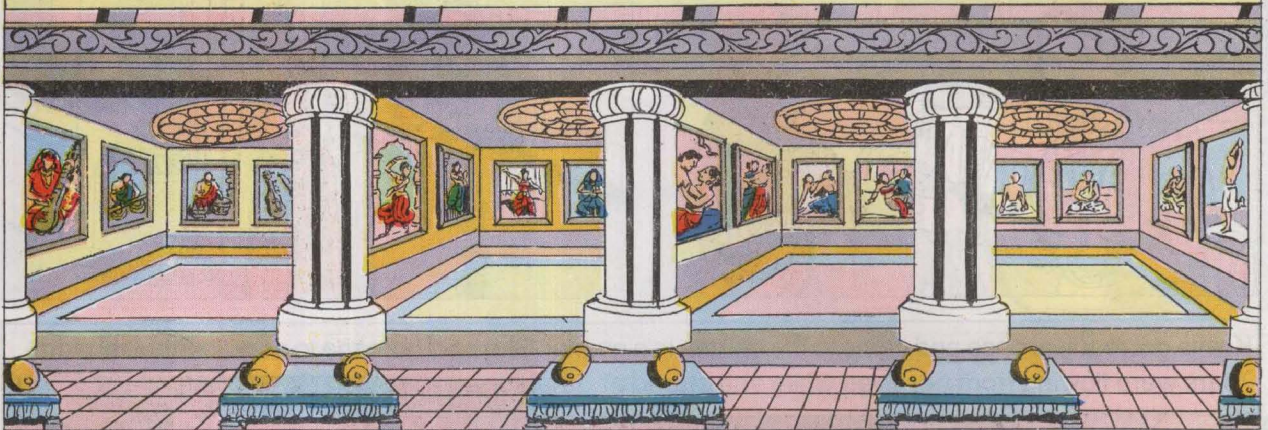
Kosha got ready at once and came to the garden in a chariot. She paid homage to ascetic Sthulabhadra. Tears were flowing from her eyes while she stared at Sthulabhadra.



Sthulabhadra gave a disinterested look to Kosha.



Kosha's mansion was famous throughout Magadh. It had four large halls. The themes of the decor and the paintings in each of these four halls were — music; dance; 84 erotic postures from Kama-shastra# and health and meditation respectively. In the middle of these four halls was a huge covered courtyard. In front of this mansion was a beautiful garden with beds of seasonal flowers, canopies of creepers, and a beautiful pond at the center.



The compendium on sex and erotica.

Ascetic Sthulabhadra came to this mansion for his monsoon-stay.

Kosha said—

My lord ! this beautiful bedroom has been prepared for your stay. Please make yourself comfortable.

Kosha ! My ascetic-discipline allows me the use of this wooden bench only. Your bed, settee, and other things are of no use to me.

Next morning Kosha asked—

My lord ! You used to enjoy the savoury food prepared by this humble maid. Would I still get that honour ?

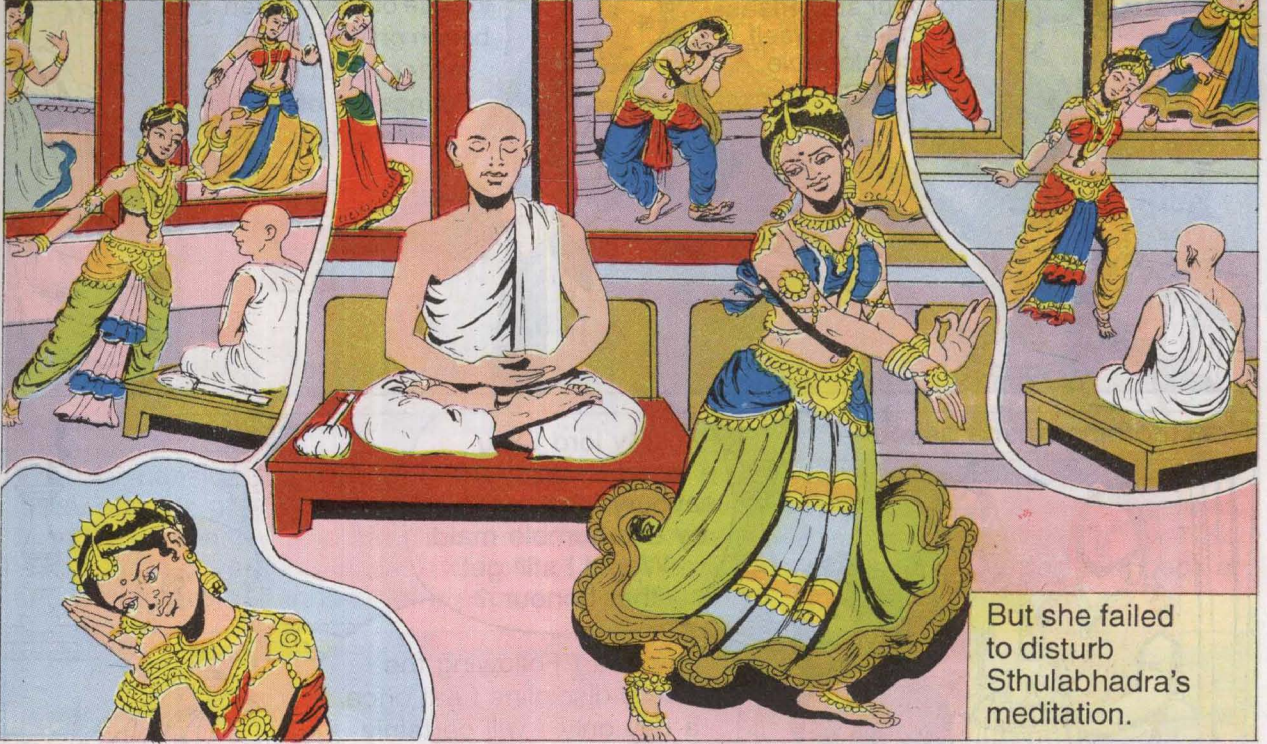
Kosha ! Following the ascetic discipline I eat once a day only. I will certainly accept any food conforming to my code of conduct.

Disheartened Kosha consulted her maid—

Vishakha ! In every matter he raises the question of ascetic-codes. How then can I please him ? Can I not even touch his feet ?

Lady ! The enchantment of music and dance can move even great sages like Vishvamitra. You may try to seduce him with your beauty. Even ascetic Sthulabhadra will submit before you.

During the night Kosha came to the ascetic with all her elaborate adornment. She made flirtatious gestures at him and sang luring songs. She also danced making a variety of titillating postures. She continued this song and dance of seduction before ascetic Sthulabhadrā all night.



But she failed to disturb Sthulabhadrā's meditation.

By sunrise Kosha was dead tired. She sat before Sthulabhadrā and said—

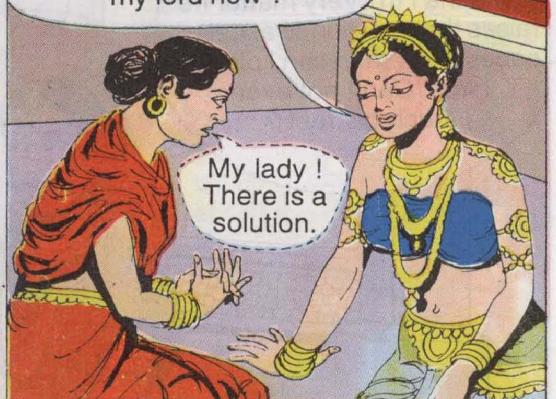
My lord ! You had a heart soft like petals, why it has turned to stone. Please open your eyes and smile just once, I will feel blessed, my lord !



Sthulabhadrā was beyond hearing.

After some time maid Vishakha came. Kosha expressed her gloom and despair—

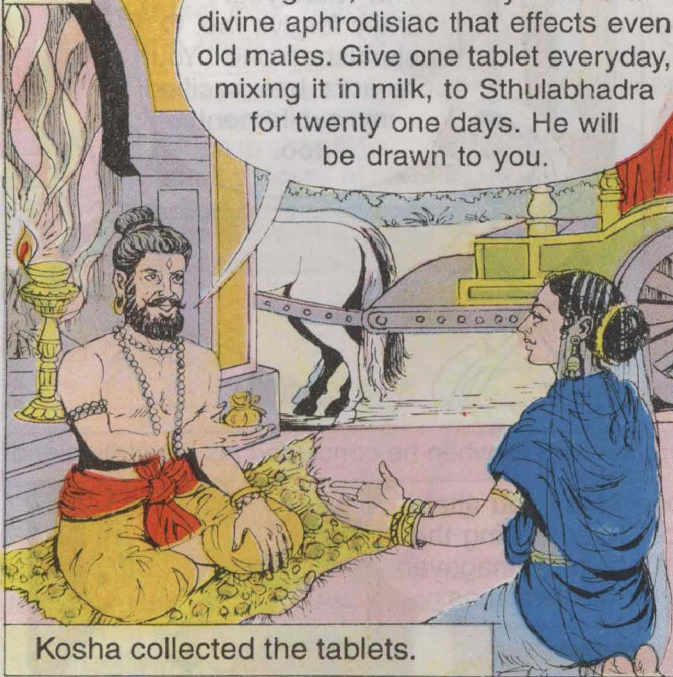
What to do Vishakha ? My efforts have misfired. My skills have failed. My dance has lost its charm. All my erotic ammunition has gone dud. How do I seduce my lord now ?



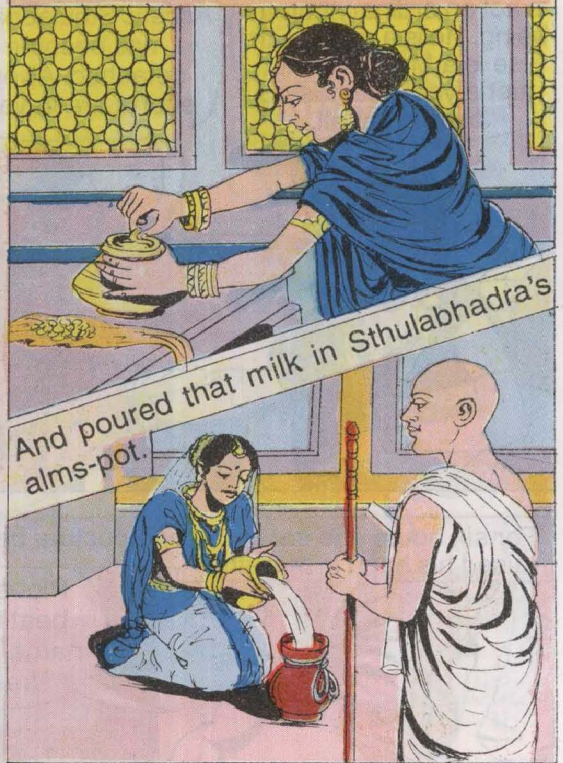
My lady ! There is a solution.

And she whispered something.

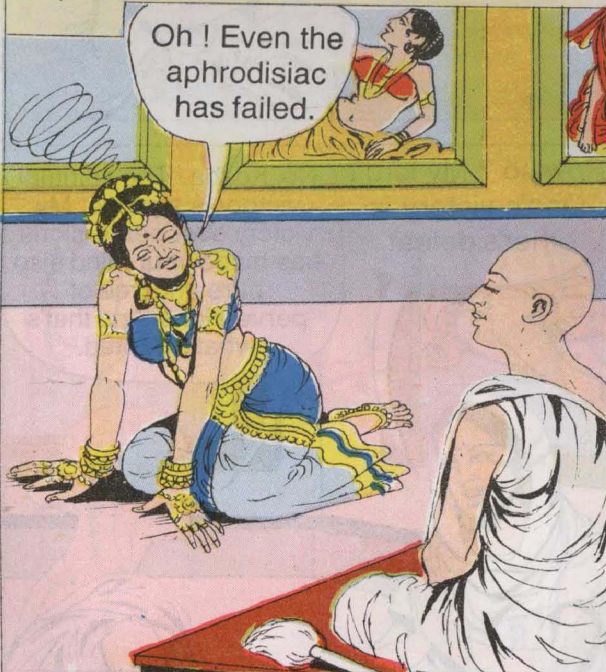
They both rode a chariot and went to the hermitage of Baba Bhairavanath. After paying homage she conveyed her problem.



She mixed a tablet in milk.



On the twenty first night she once again performed her seductive dance. There was no effect on Sthulabhadra. Completely exhausted, she collapsed and sat dazed.

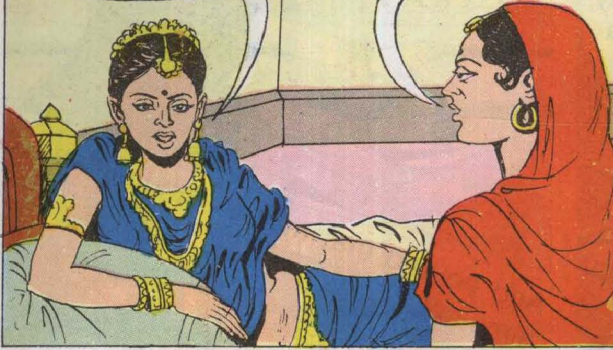


In the morning Vishakha came and took her to the inner room. Kosha expressed her despair—



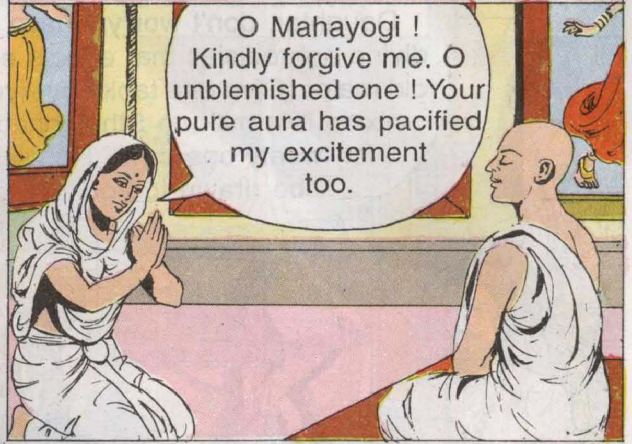
I am telling the truth. He is not an ordinary human being. He is a great man. He is a Mahayogi not just a yogi. He has no blemish at all.

Indeed, it is true. Ascetic Sthulabhadra has become detached. All our efforts are in vain.



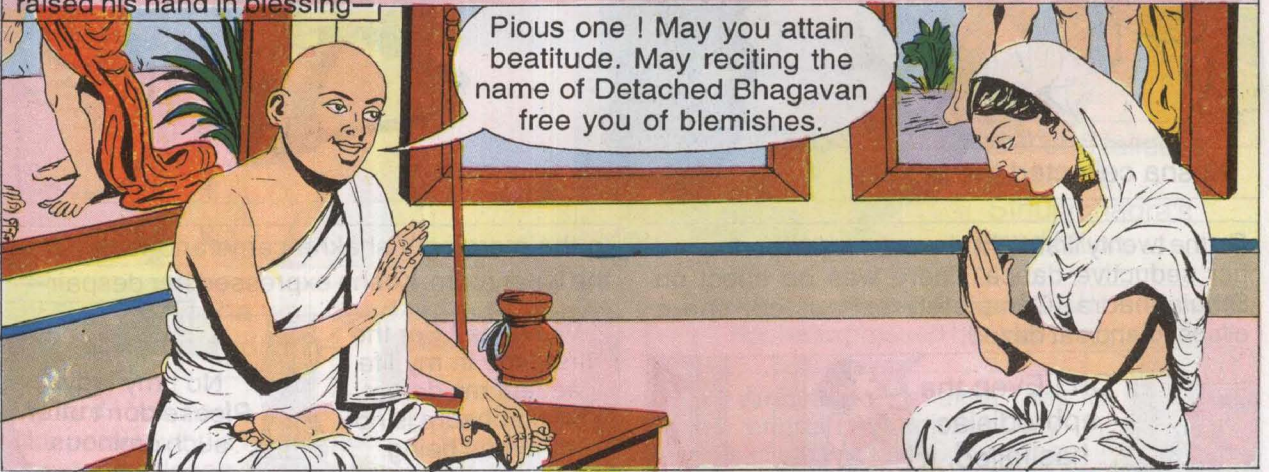
Next day Kosha put on a white dress and removed all ornaments. She came to Sthulabhadra as a simple disciple—

O Mahayogi ! Kindly forgive me. O unblemished one ! Your pure aura has pacified my excitement too.



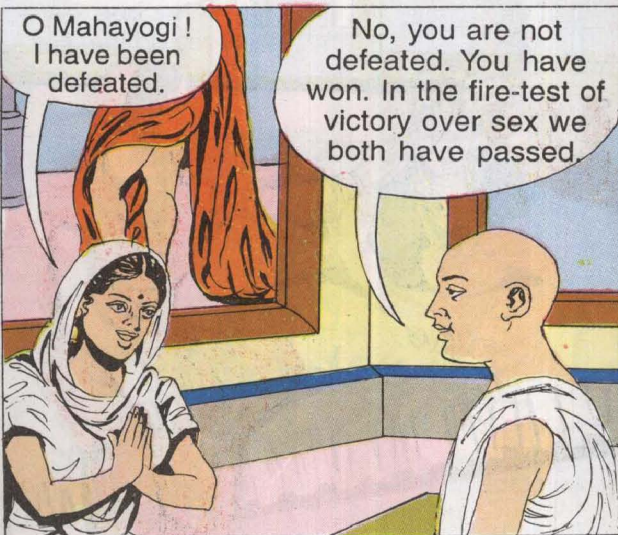
For six hours she sat still in one posture before the ascetic when he concluded his meditation and raised his hand in blessing—

Pious one ! May you attain beatitude. May reciting the name of Detached Bhagavan free you of blemishes.



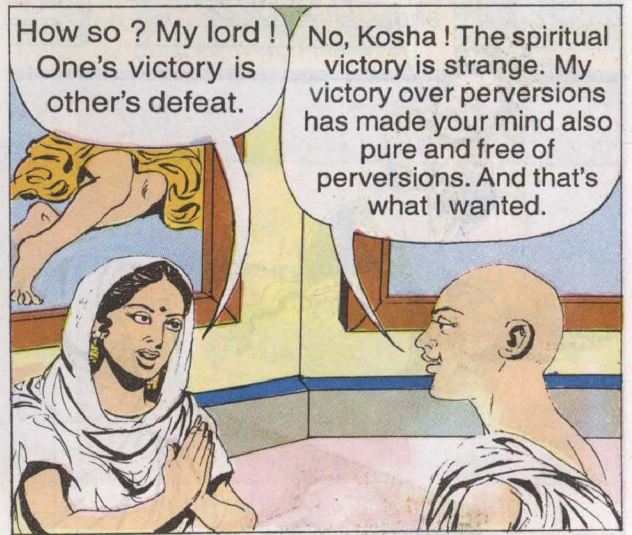
O Mahayogi ! I have been defeated.

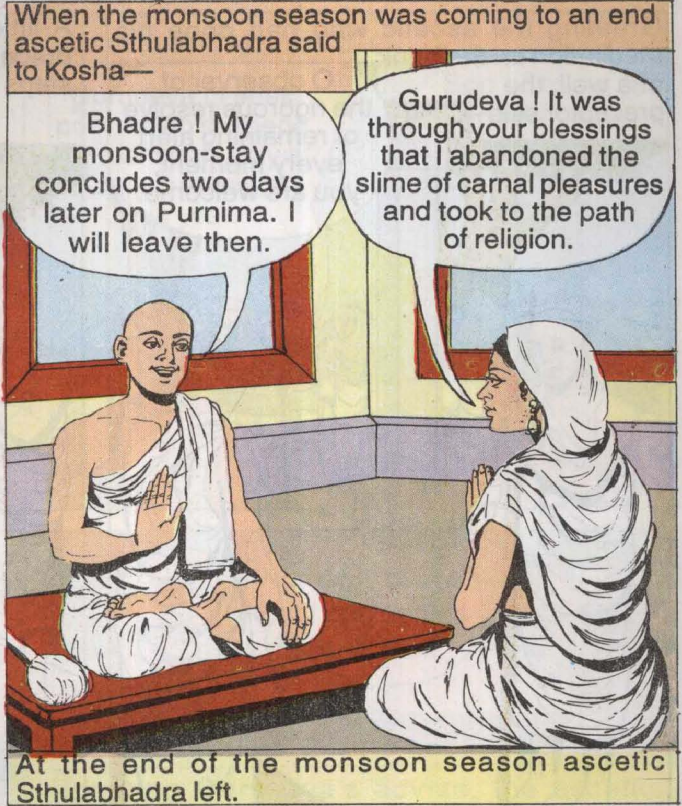
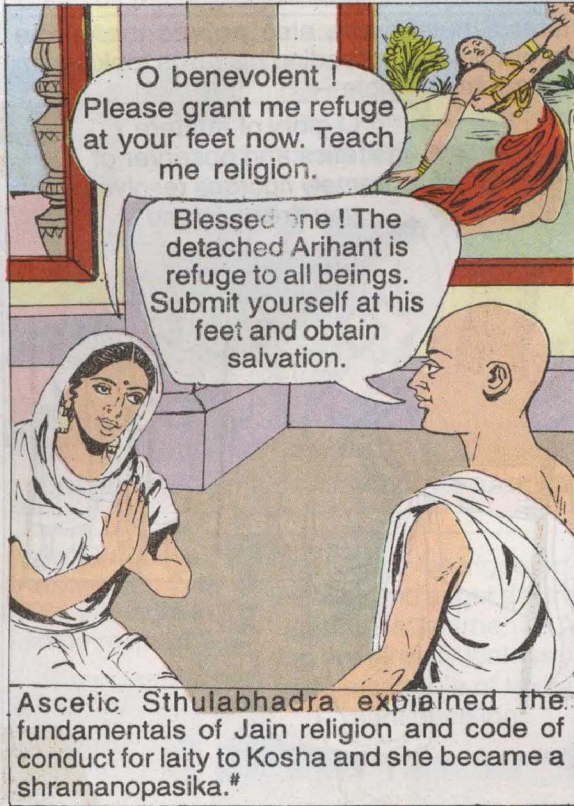
No, you are not defeated. You have won. In the fire-test of victory over sex we both have passed.



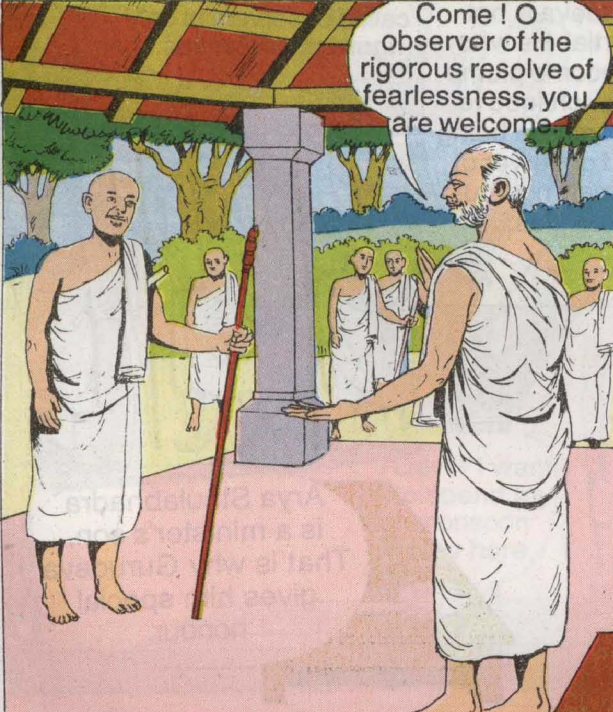
How so ? My lord ! One's victory is other's defeat.

No, Kosha ! The spiritual victory is strange. My victory over perversions has made your mind also pure and free of perversions. And that's what I wanted.

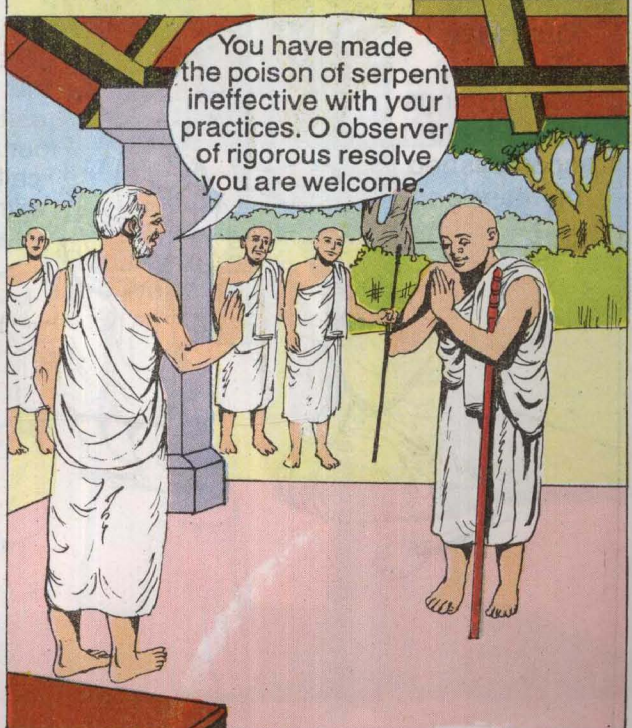




At the end of the monsoon season the ascetic who had spent the period near lion's lair came back to Acharyashri. The preceptor got up—



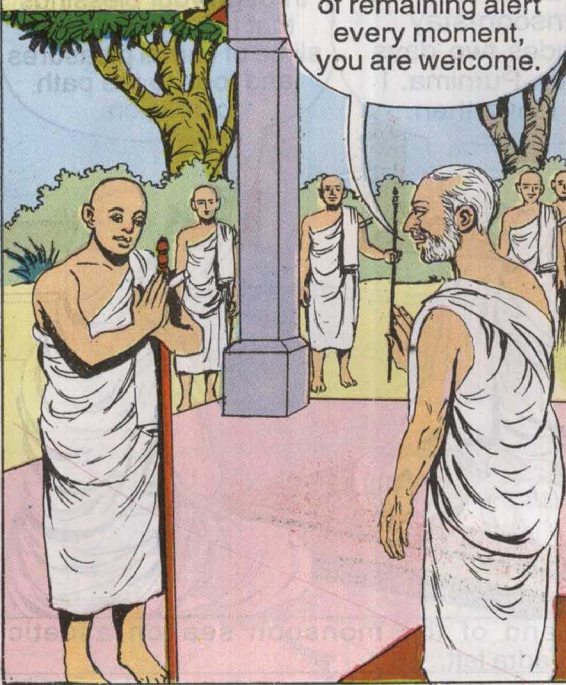
Then came the second ascetic. The preceptor stood up and greeted him also—



one who worships shramans or Jain ascetics.

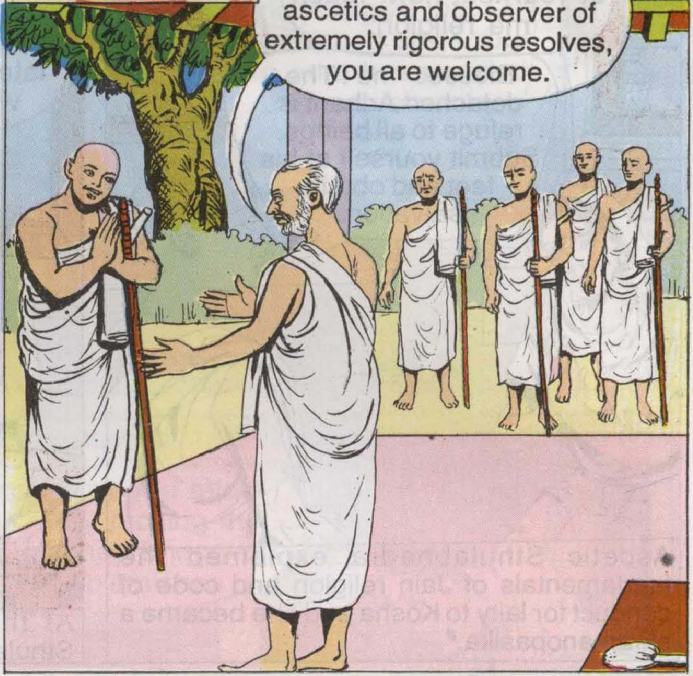
Greeting the ascetic who had done his meditation on the brink of a well, the preceptor said—

O observer of the rigorous resolve of remaining alert every moment, you are welcome.



A little later Sthulabhadra also arrived there. The preceptor got up and spreading his arms took seven steps to greet his disciple—

O glory of austere ascetics and observer of extremely rigorous resolves, you are welcome.

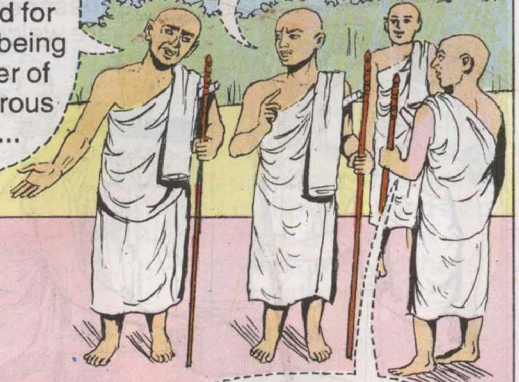
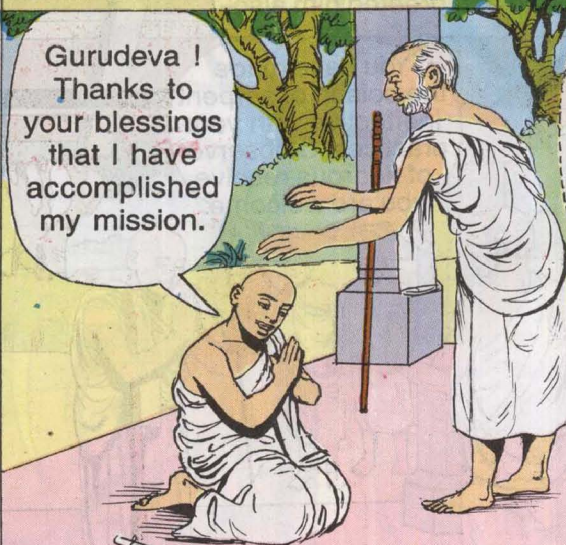


Sthulabhadra sat at the feet of his guru.

Gurudeva ! Thanks to your blessings that I have accomplished my mission.

See, even Gurudeva is not impartial. He who has become plump eating rich food for four months is being called observer of extremely rigorous austerities....

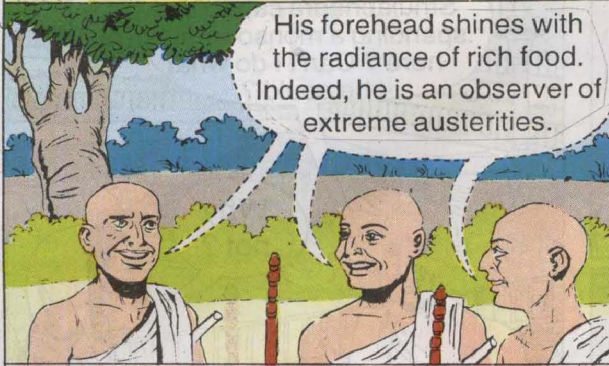
and we are being called observers of only rigorous austerities....



Arya Sthulabhadra is a minister's son. That is why Gurudeva gives him special honour.



Bitten by the bug of jealousy, the three ascetics made fun of Sthulabhadrā's healthy body—



His forehead shines with the radiance of rich food. Indeed, he is an observer of extreme austerities.

Sthulabhadrā gave no heed to all this and concentrated on his meditational practices.

At the onset of the monsoon season the ascetic who had meditated outside a lion's lair came to Gurudev and requested—

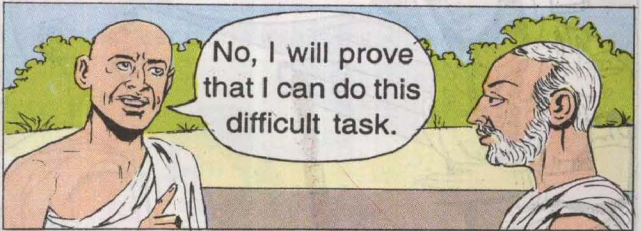
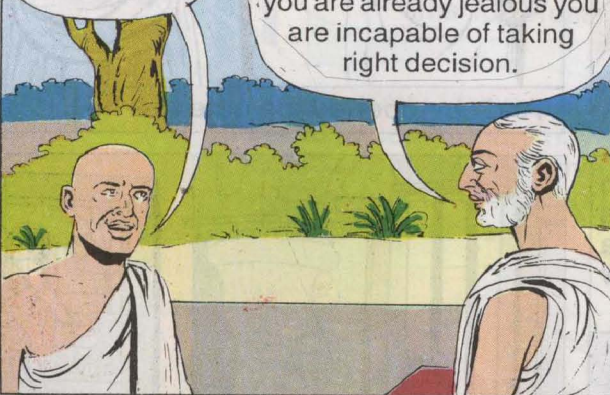
Gurudeva ! I seek permission to spend my monsoon-stay at Kosha's mansion this year.

Son ! This is an extreme resolve and not suitable for you.



Why, Gurudeva ? Am I weaker than Sthulabhadrā in some respect ?

Son ! A resolve triggered by jealousy and anger destroys spiritual attainments. As you are already jealous you are incapable of taking right decision.

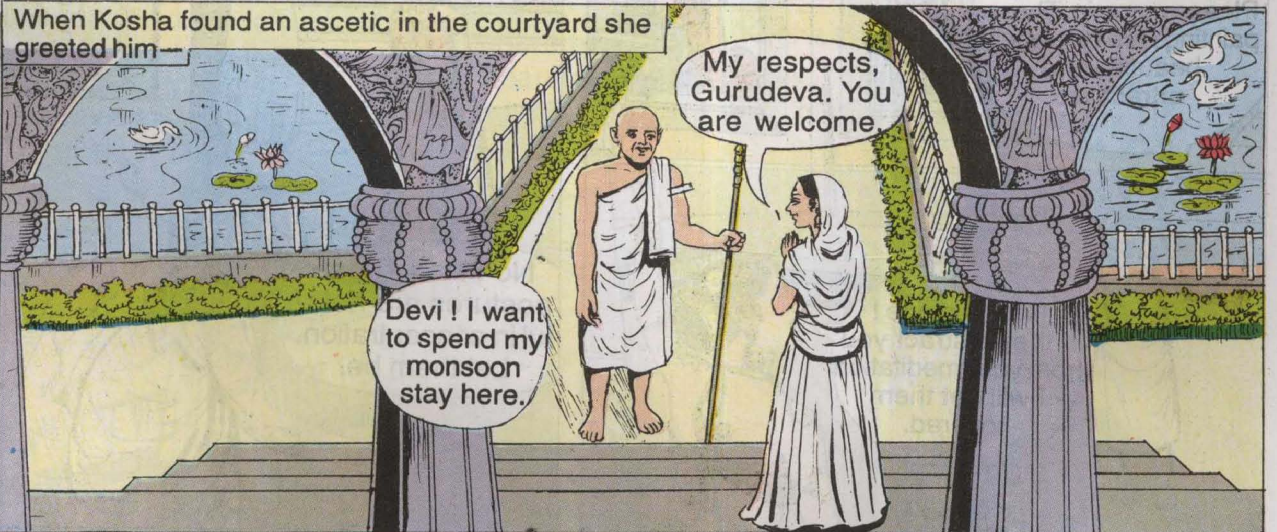


No, I will prove that I can do this difficult task.

Ignoring Gurudev's advise, the ascetic proceeded towards Pataliputra.



When Kosha found an ascetic in the courtyard she greeted him—



My respects, Gurudeva. You are welcome.

Devi ! I want to spend my monsoon stay here.

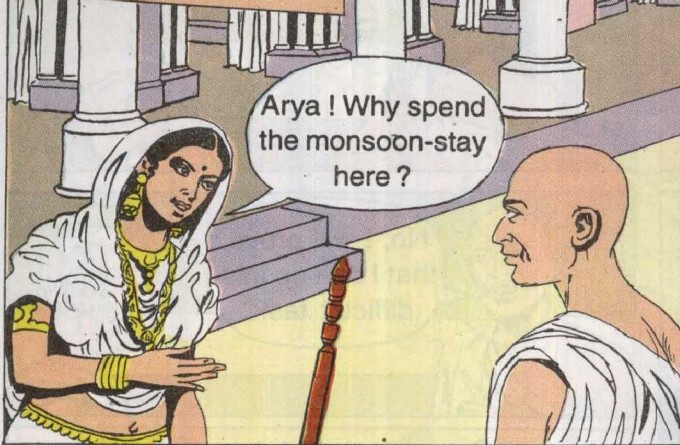
Looking at the expressions of the ascetic Kosha understood—

This ascetic has come to emulate Sthulabhadra. He may get strayed.



Then she asked—

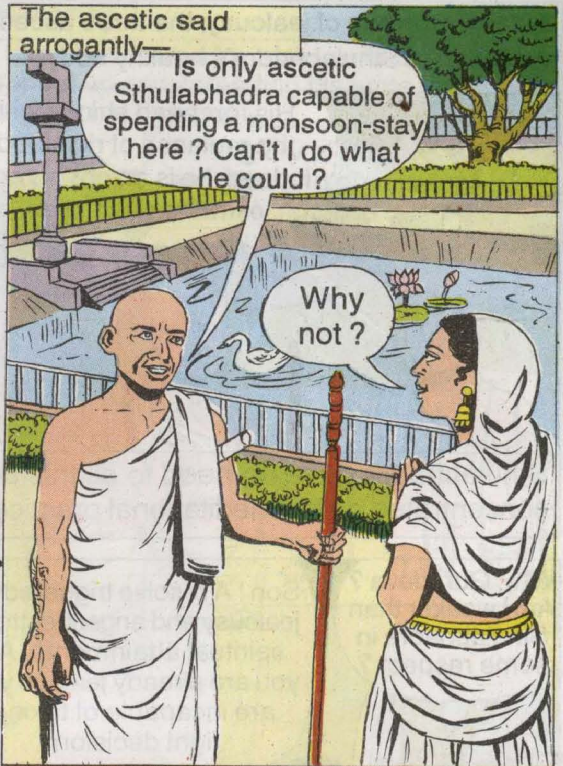
Arya ! Why spend the monsoon-stay here ?



The ascetic said arrogantly—

Is only ascetic Sthulabhadra capable of spending a monsoon-stay here ? Can't I do what he could ?

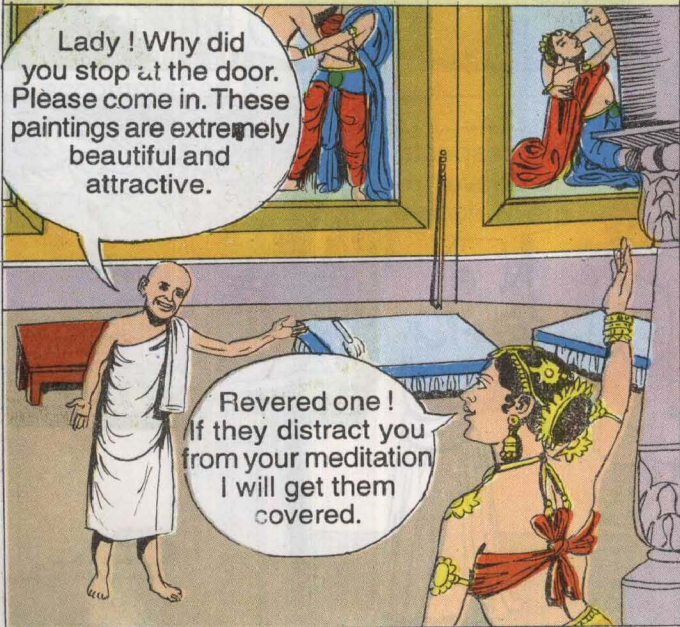
Why not ?



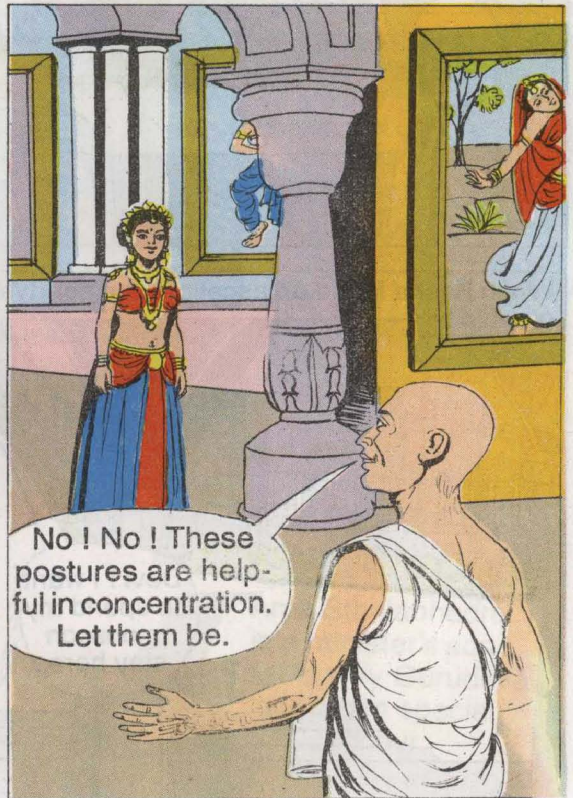
And she opened the gate of a hall.

Next day Kosha offered him rich food. Later, in bewitching dress she visited the ascetic. He was engrossed seeing various erotic paintings. Kosha observed this with interest. When the ascetic saw her at the door he called—

Lady ! Why did you stop at the door. Please come in. These paintings are extremely beautiful and attractive.

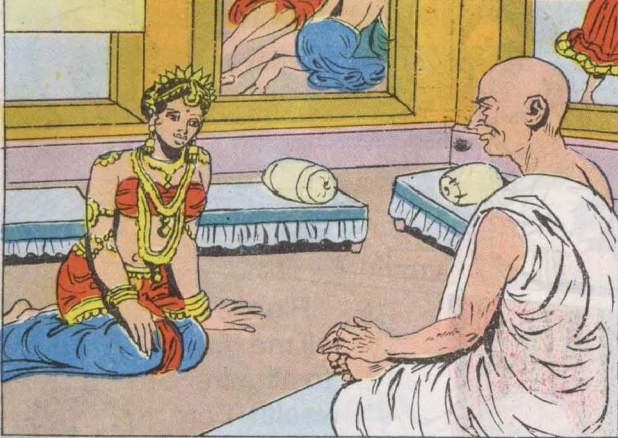


Revered one ! If they distract you from your meditation I will get them covered.



No ! No ! These postures are helpful in concentration. Let them be.

Kosha sat down for some time. The ascetic enjoyed looking at her voluptuous body. Shifting eyes revealed his inner lust.

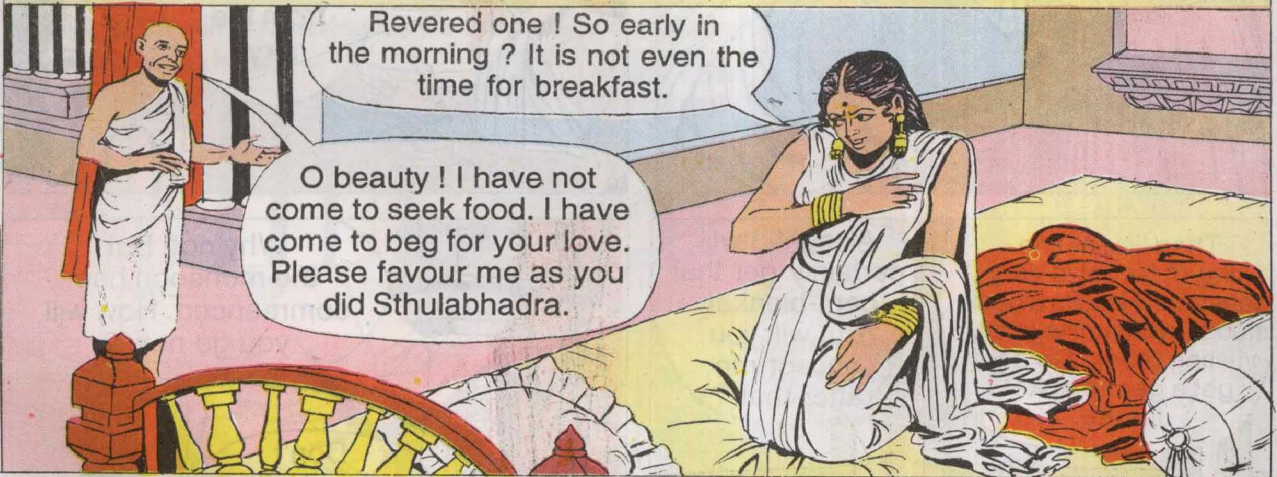


He could not sleep throughout the night—



How lucky was Sthulabhadra. He enjoyed this divinely beautiful woman for twelve long years. Can I possibly enjoy her caress ?

Next morning he came to Kosha's bedroom. Kosha arranged her disheveled dress and asked—



Revered one ! So early in the morning ? It is not even the time for breakfast.

O beauty ! I have not come to seek food. I have come to beg for your love. Please favour me as you did Sthulabhadra.

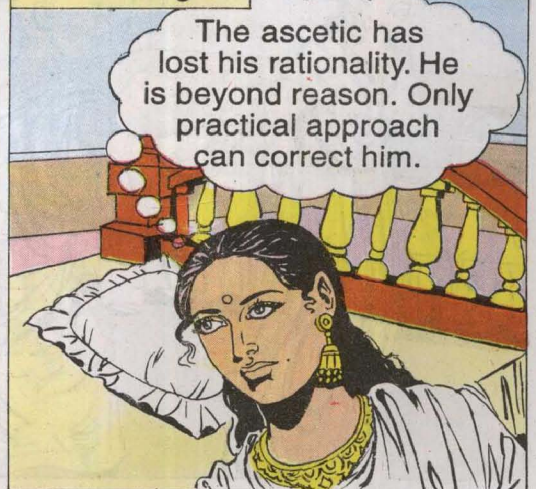
O ascetic ! It does not behave you to take, the pious name of Mahayogi Sthulabhadra. You are going astray.

O enchantress ! Your beauty has bewitched me. I crave to possess you.



Kosha thought—

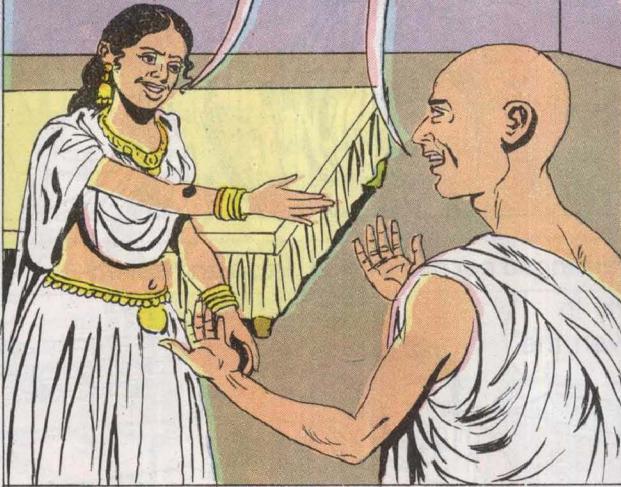
The ascetic has lost his rationality. He is beyond reason. Only practical approach can correct him.



With a fake laughter Kosha said—

O ascetic !
To have a beauty
like Kosha one has to
pay a handsome sum.
What can a penniless
ascetic like
you give ?

I can only
sacrifice my life
in flames of your
beauty. Besides
this I have
nothing.



A courtesan needs wealth
not a worthless life.

Lady ! I have
no wealth.



Please
tell me how
to acquire
wealth. For
you I will bring
even stars
from the
sky.



Then listen. The
king of Nepal is very
generous. He gifts a gem
studded blanket to every
visiting monk. Go and
get a gem-blanket
for me.

All right. I will
certainly get that
gem-blanket.
But will you
accept me
after that ?

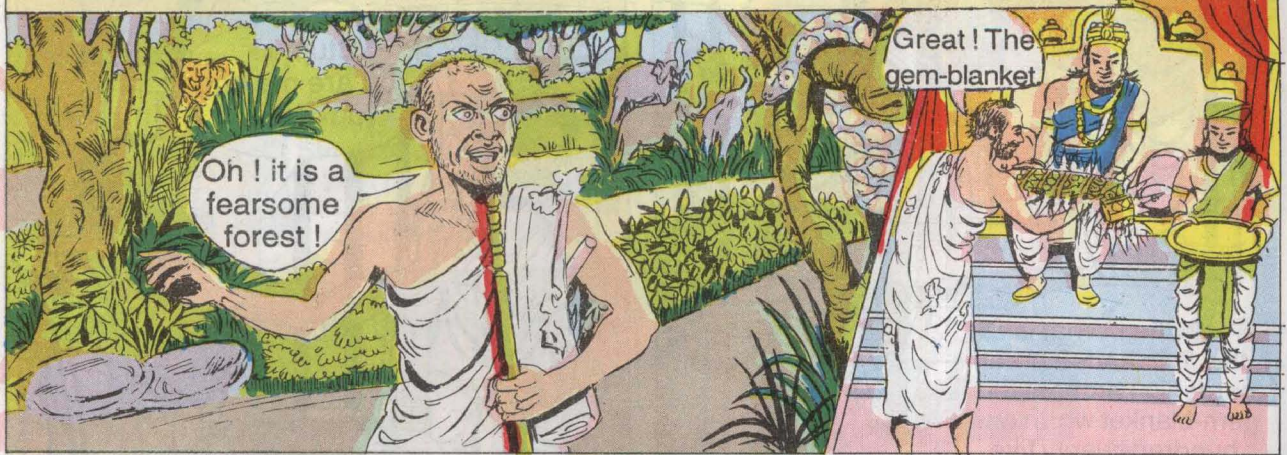


Why not. But
the monsoon has
commenced. How will
you go now ?

Don't
bother. I will do
the necessary
atonement.



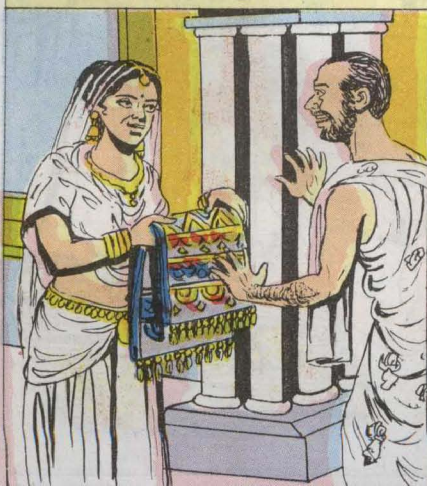
From Pataliputra to Nepal was a difficult terrain. It was filled with steep mountains, ravines, streams, rivers, jungles, desolate areas, beasts and bandits. Crossing all hurdles the ascetic reached **Nepal**.



Enduring all pain and saving his life the ascetic returned after four months with the gem-blanket. He went straight to Kosha—



Kosha took the gem-blanket



She tore it into two.



She wiped her feet and....

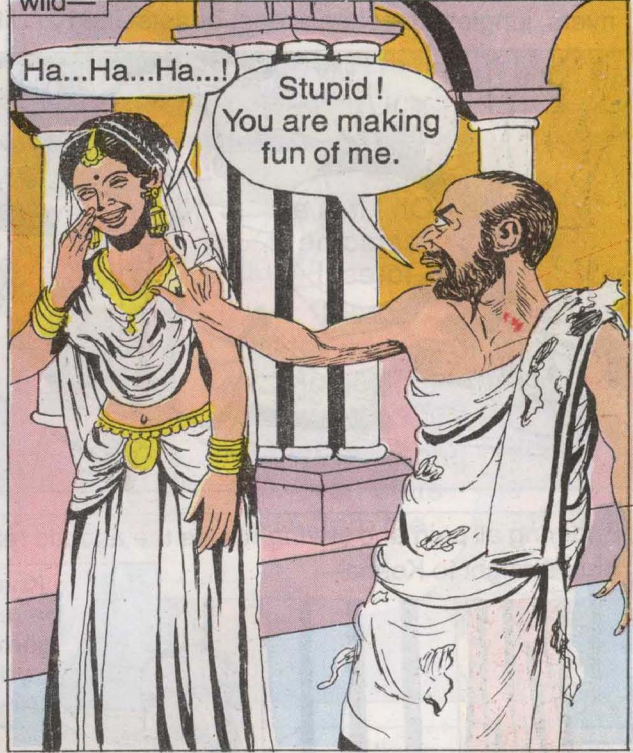


threw it into the sewerage canal. The ascetic lost his temper—



Kosha ! What is this ? Suffering great hardship I brought this gem-blanket worth one hundred twenty five thousand rupees. You have thrown it into gutter.

Kosha broke into a laughter. The ascetic became wild—

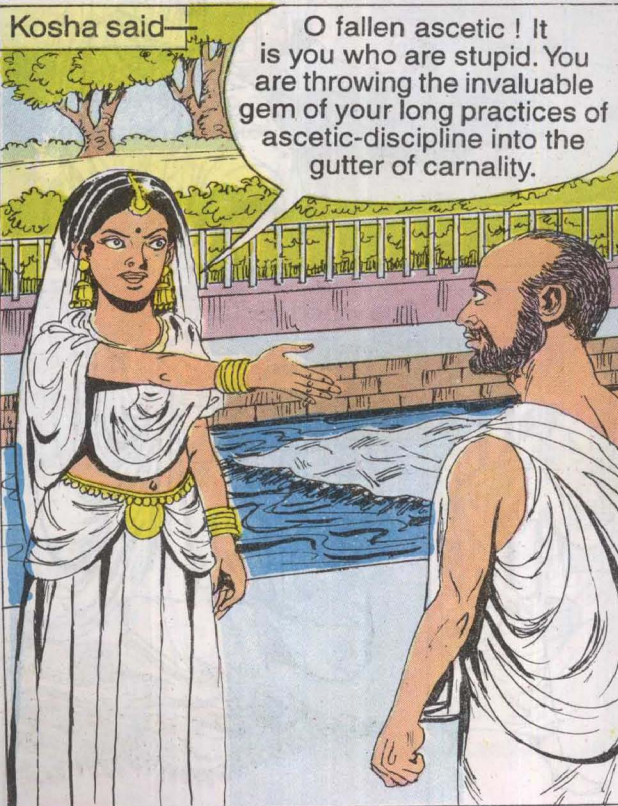


Ha...Ha...Ha...!

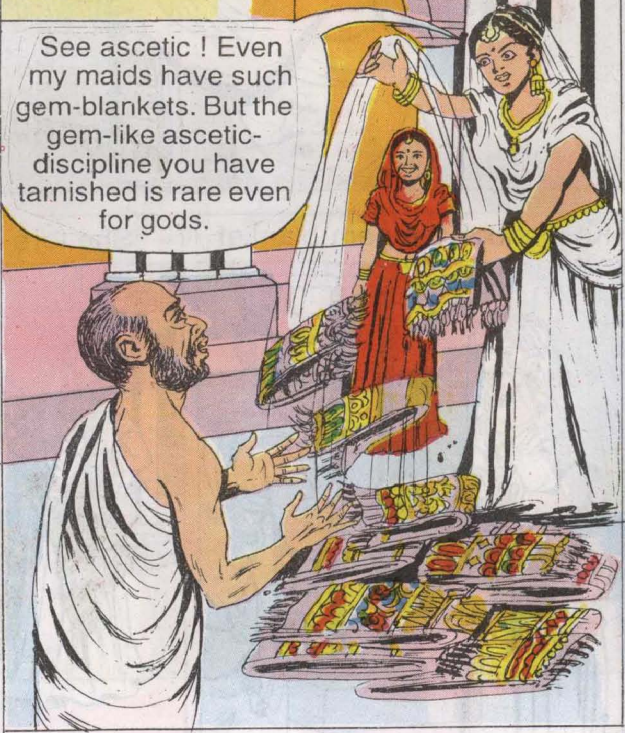
Stupid ! You are making fun of me.

Kosha said—

O fallen ascetic ! It is you who are stupid. You are throwing the invaluable gem of your long practices of ascetic-discipline into the gutter of carnality.

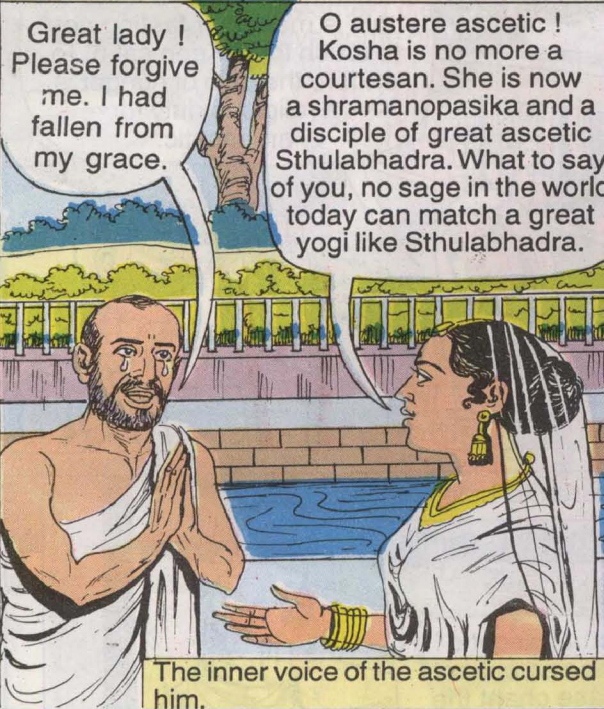


Then Kosha threw numerous gem-blankets before the ascetic and said—

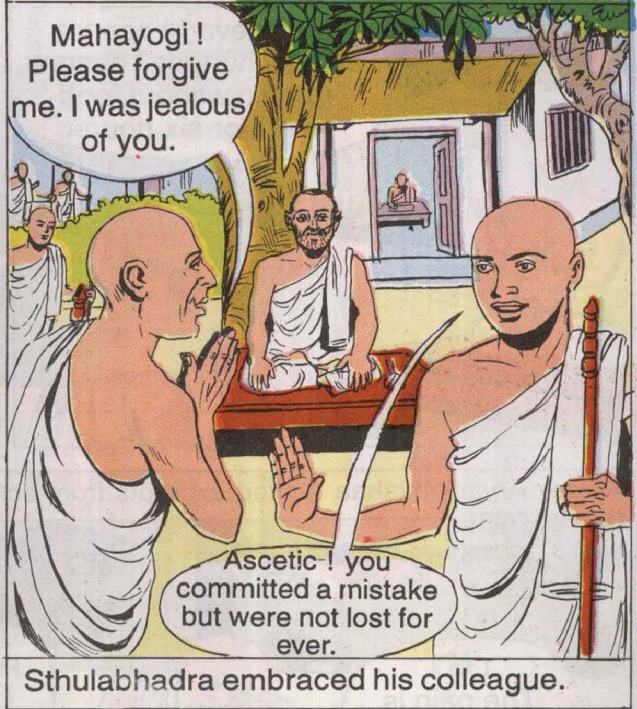


See ascetic ! Even my maids have such gem-blankets. But the gem-like ascetic-discipline you have tarnished is rare even for gods.

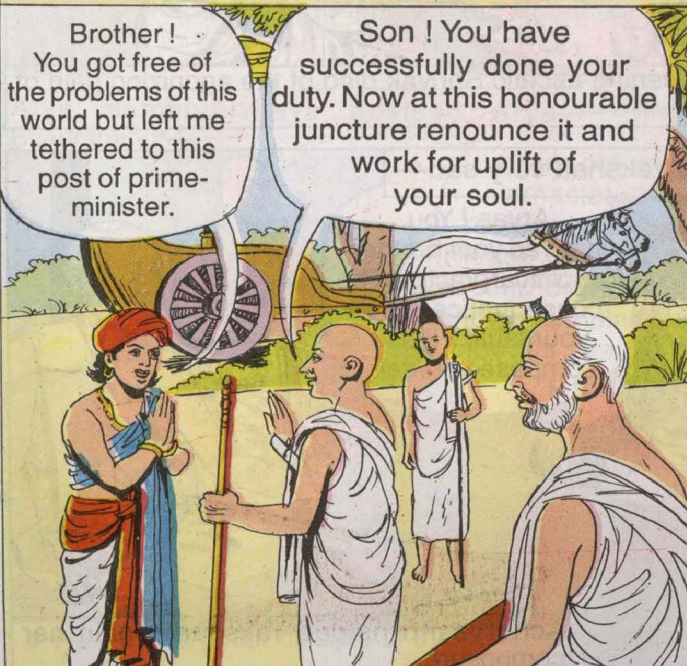
The ascetic came to Arya Sambhutivijaya and atoned for his mistake. He also sought forgiveness from Sthulabhadra—



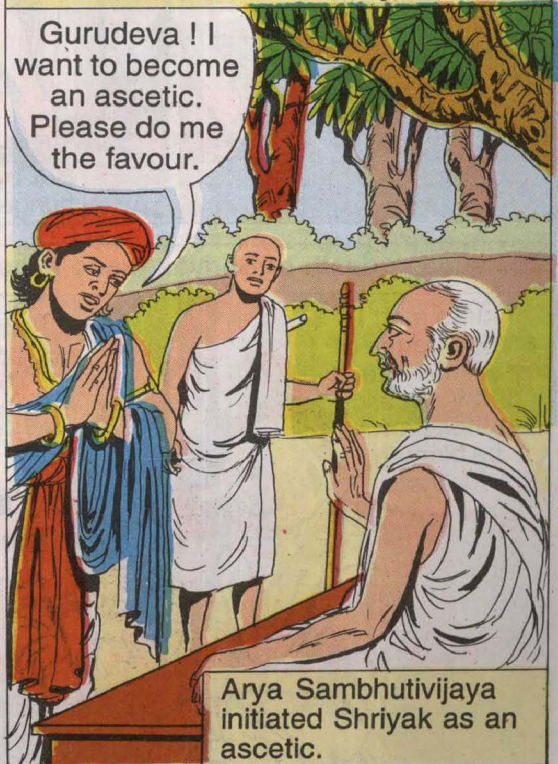
The edifying words of Kosha awoke the rationality of the ascetic. Tears of repentance flowed from his eyes—



Once ascetic Sthulabhadra came to Pataliputra with Arya Sambhutivijaya. Prime minister Shriyak# came to pay homage. He said to Sthulabhadra—



Shriyak requested Acharyashri—



he was the younger brother of Sthulabhadra.

153 ANM. or years after the nirvana of Mahavir.

On the Samvatsari day during the Paryushan Parva# in the monsoon season Shriyak approached the Acharya—

Gurudeva ! I cannot endure hunger. I cannot remain without food even for six hours.

Aryaa Yakshaa was standing nearby. She advised her brother—

Brother ! For an ascetic this is meant for fasting *not* to touch food. Keep calm. To endure the pain of hunger is a religious duty for an ascetic.

All day Aryaa Yakshaa recited excerpts from scriptures to help Shriyak remain calm.

Oh ! The pain is intolerable. I can't....

Brother ascetic ! Please be patient. Please chant the name of Detached Arihant.

But by evening ascetic Shriyak died of the agonizing pain of hunger.

The sudden death of Shriyak made ascetic Yakshaa very sad—

Curse me ! I am the cause of the untimely death of my ascetic brother. I am to be blamed for that.

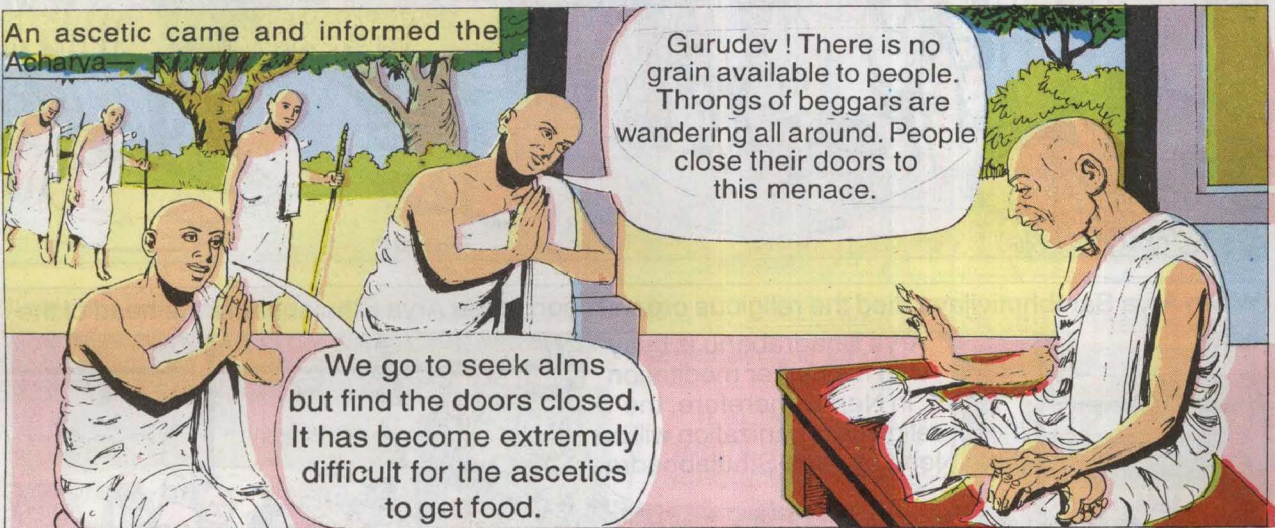
Aryaa ! You inspired your brother for spiritual practice. The consequence is not your fault. Please compose yourself.

Acharyashri helped Yakshaa regain her composure.

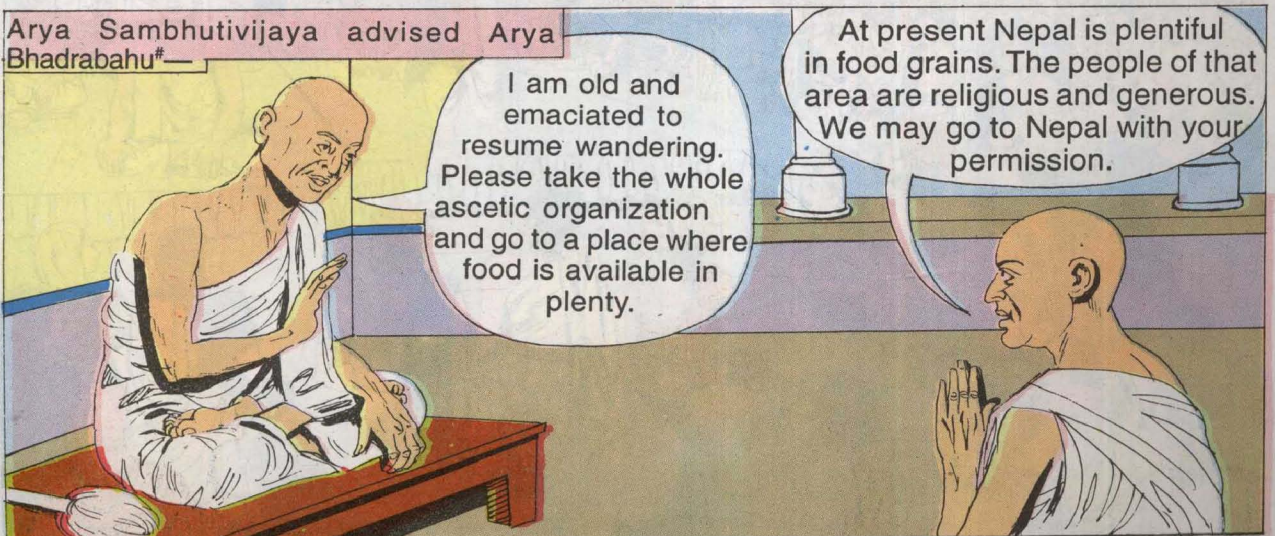
That year Magadh came under a spell of a terrible drought. No rains for three years. Millions of animals and birds died of hunger. Men, women, and children roamed around begging food—



An ascetic came and informed the Acharva—

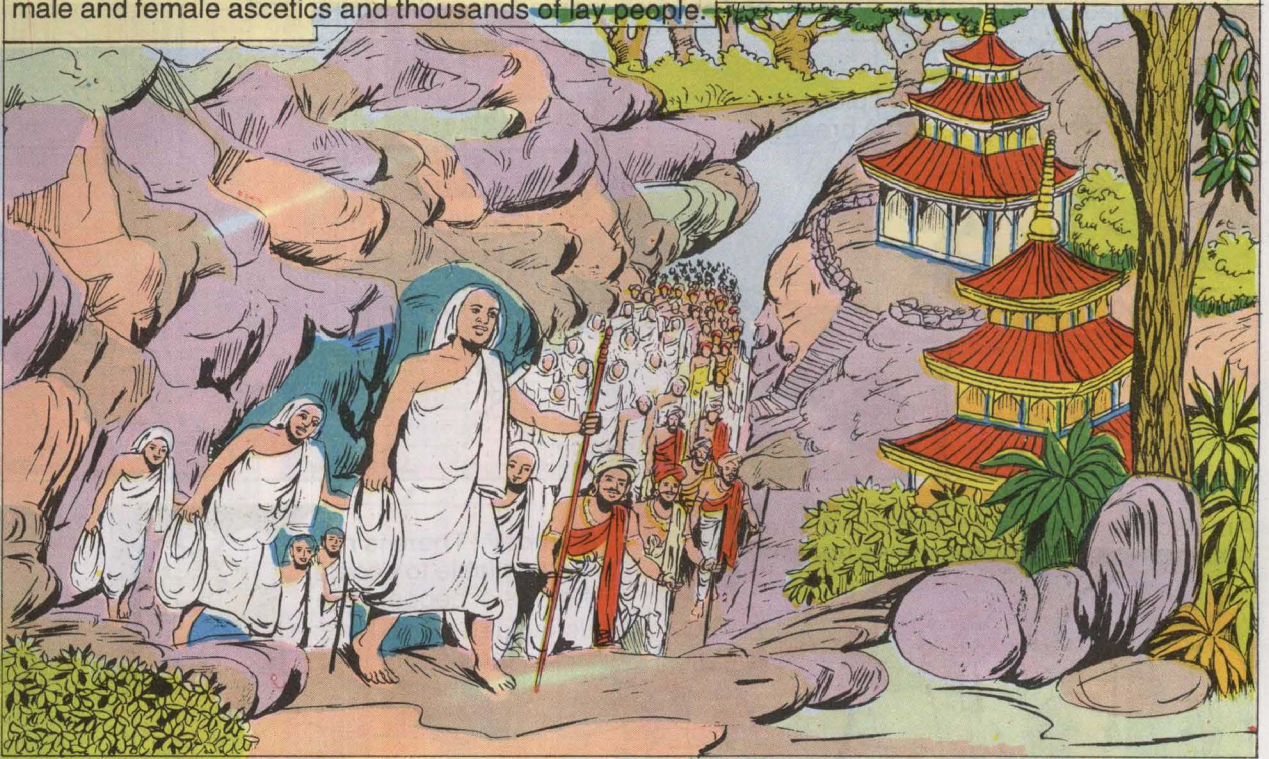


Arya Sambhutivijaya advised Arya Bhadrabahu#—



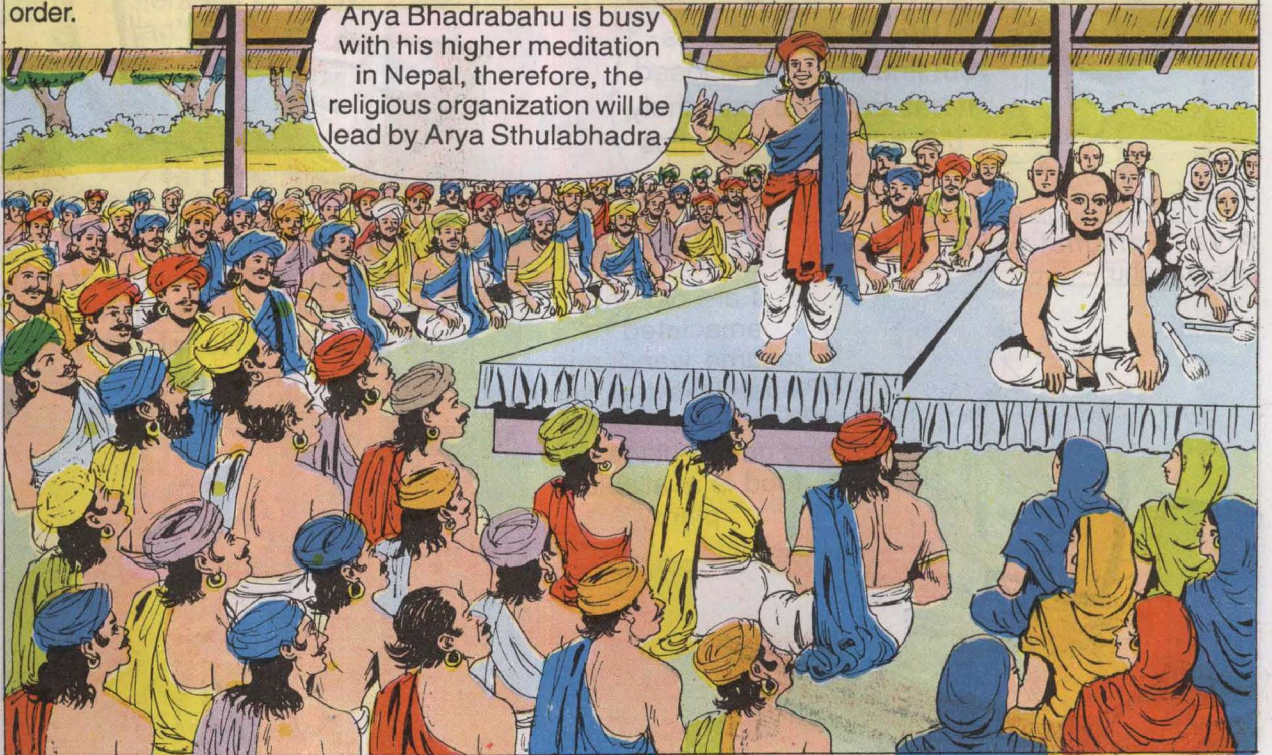
He was the junior disciple of the same guru as Arya Sambhutivijaya.

On getting permission from Arya Sambhutivijaya Arya Bhadrabahu left for Nepal with hundreds of male and female ascetics and thousands of lay people.



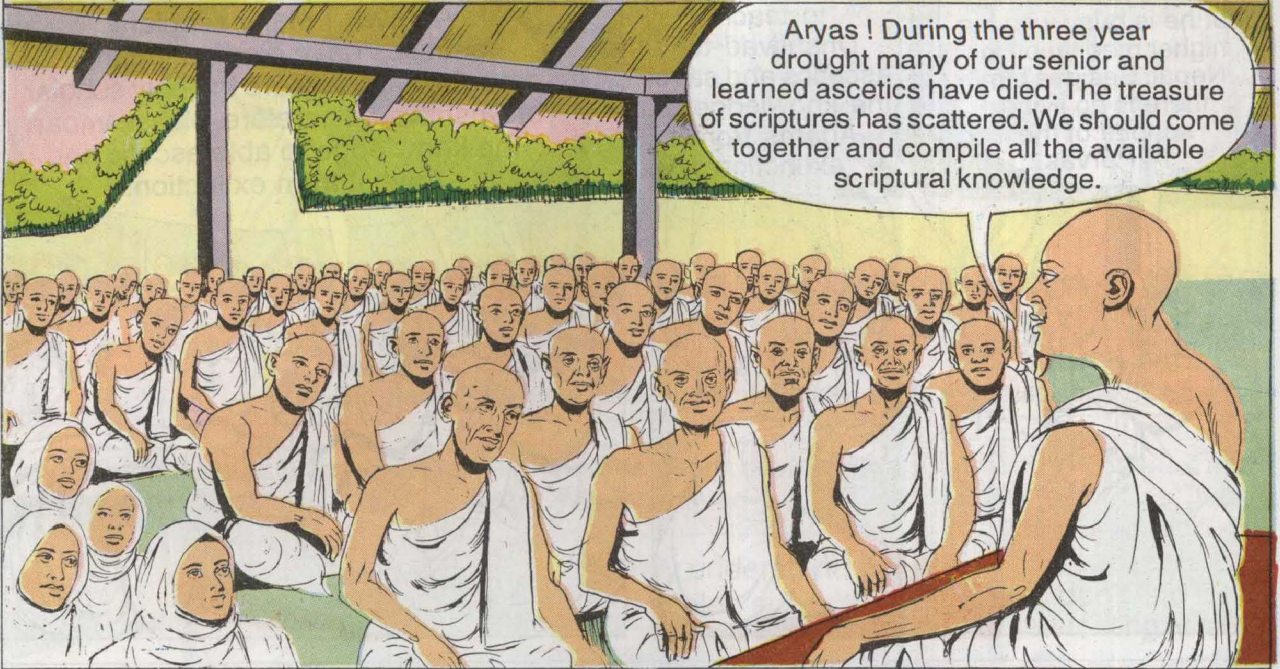
When Arya Sambhutivijaya died the religious organization made Arya Sthulabhadrā the head of the order.

Arya Bhadrabahu is busy with his higher meditation in Nepal, therefore, the religious organization will be lead by Arya Sthulabhadrā.



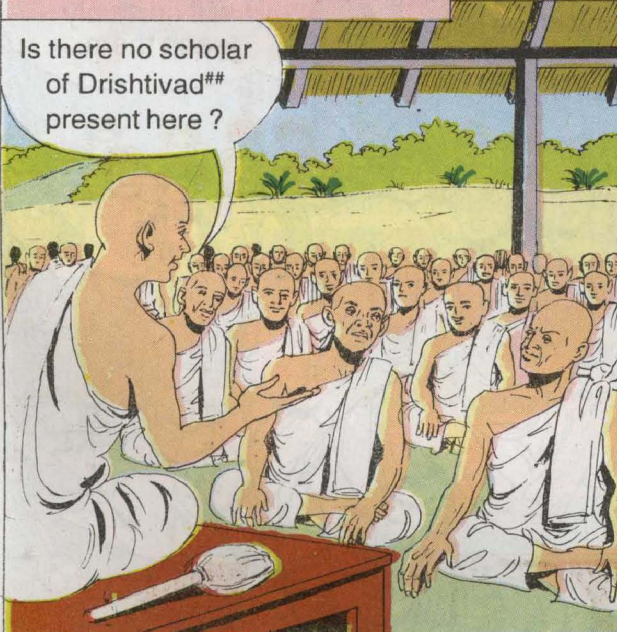
Three years later it once again rained in Magadh. The land was green with grass and crops. Cattle had abundance of feed and people got enough grains. After monsoon season, ascetics wandering in far away areas assembled in Pataliputra. Arya Sthulabhadrā addressed the congregation—

Aryas ! During the three year drought many of our senior and learned ascetics have died. The treasure of scriptures has scattered. We should come together and compile all the available scriptural knowledge.



Under the leadership of Arya Sthulabhadrā five hundred ascetics made a team in Pataliputra and exchanged the knowledge of Agams.# Arya Sthulabhadrā asked the shramans—

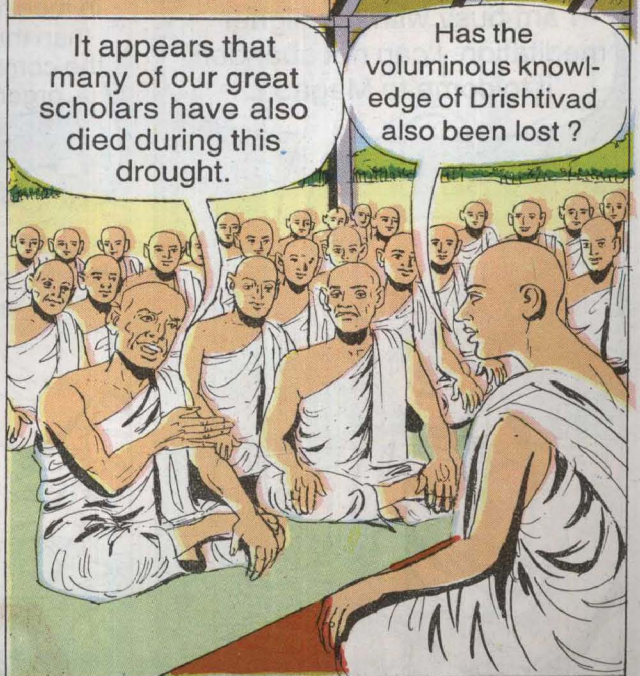
Is there no scholar of Drishtivad## present here ?



The ascetics looked at each other. Finally a very senior ascetic said—

It appears that many of our great scholars have also died during this drought.

Has the voluminous knowledge of Drishtivad also been lost ?



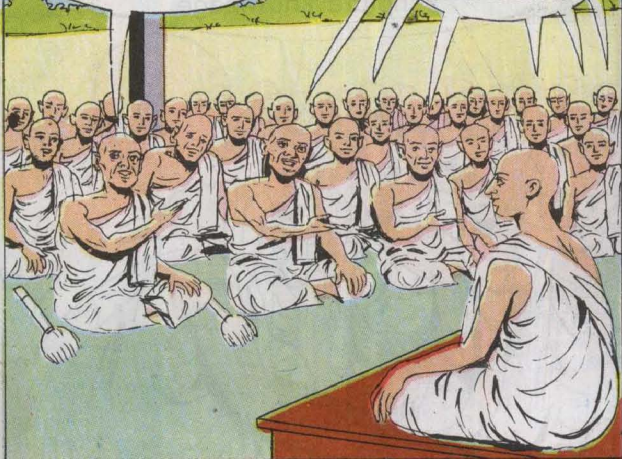
This is famous as the first compilation of Agams conducted after 160 years of Mahavir.

This is the twelfth Anga Sutra and contains the 14 Purvas or subtle canons.

A senior ascetic—

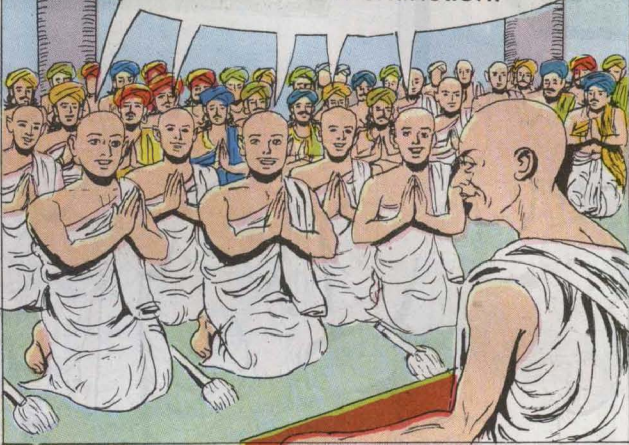
Arya Bhadrabahu is a scholar of the complete twelve Angas but he is busy with his higher meditation in Nepal. Besides him there is no living scholar of the 14 Purvas.

We should go and request Arya Bhadrabahu to teach Drishtivad to ascetics and save the knowledge of Agams from extinction.



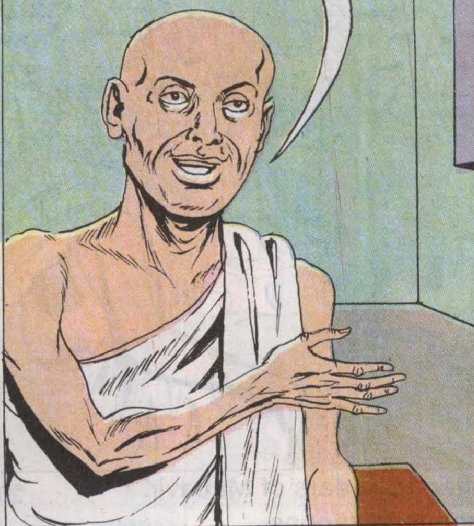
The ascetic organization unanimously passed a resolution and sent a deputation of ascetics to Bhadrabahu in Nepal. The deputation requested Arya Bhadrabahu—

Aryavar ! Many scholarly ascetics have died during the drought. Now you are the only scholar of Drishtivad. Therefore, please impart the knowledge to able ascetic and save it from extinction.



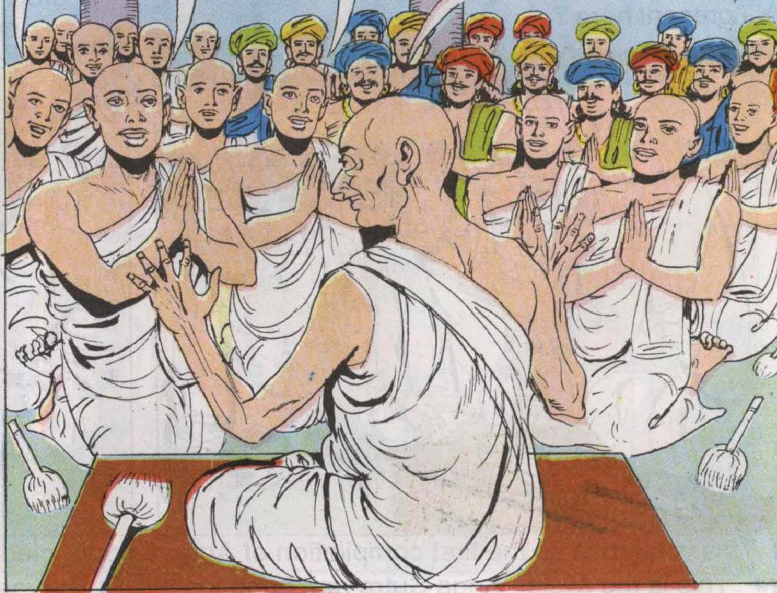
Arya Bhadrabahu said—

I am busy with my higher meditation. I can not abandon it to come to Magadh.

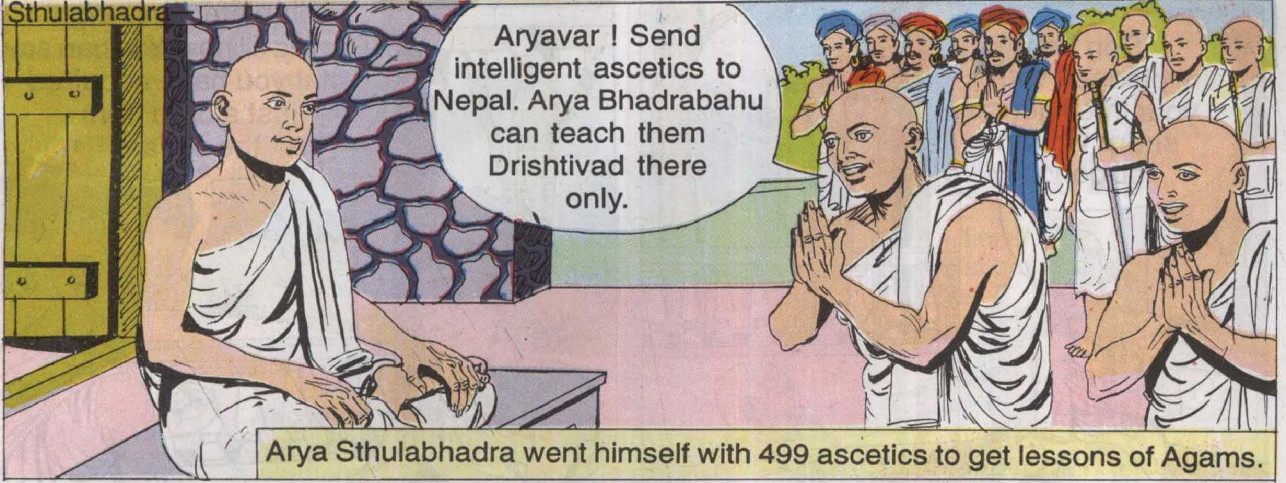


How then will the knowledge of Agams be saved? Is your individual advancement in meditation more important than that. Would you ignore the command of the religious organization (Sangh) ?

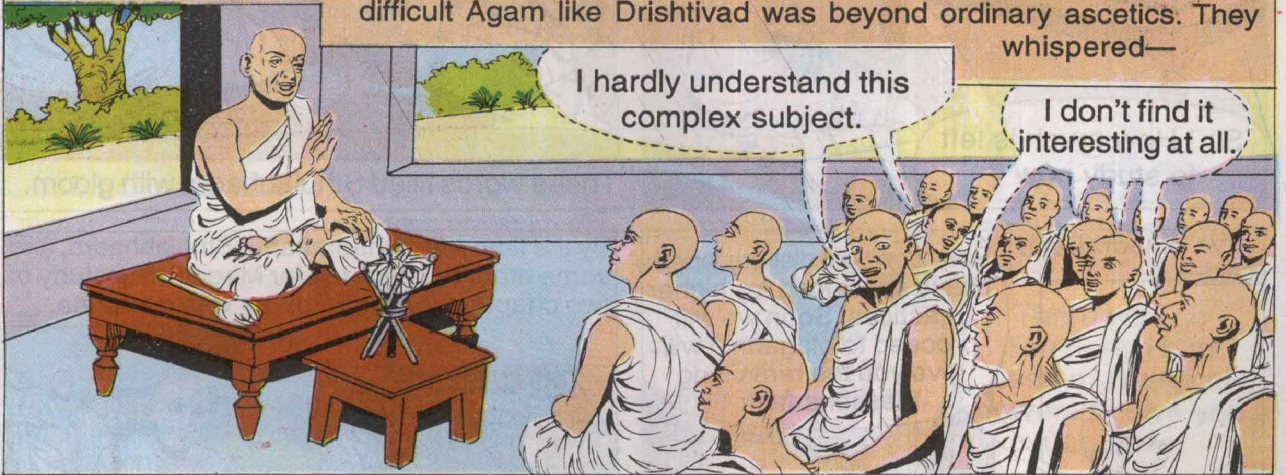
Alright, I will honour the command of the Sangh. You may send able ascetics to me. I will certainly teach them.



The ascetics returned to Pataliputra with the answer from Arya Bhadrabahu and conveyed it to Arya Sthulabhadra.



Arya Bhadrabahu started giving seven lectures every day. But to understand a complex and difficult Agam like Drishtivad was beyond ordinary ascetics. They whispered—



Gradually all the 499 ascetics returned. Only resolute Sthulabhadra continued to take lessons for eight years.



One day Arya Bhadrabahu said—

Son I am pleased with your intelligence, sharp wit, and diligence.

Sir ! How much is left to study now ?

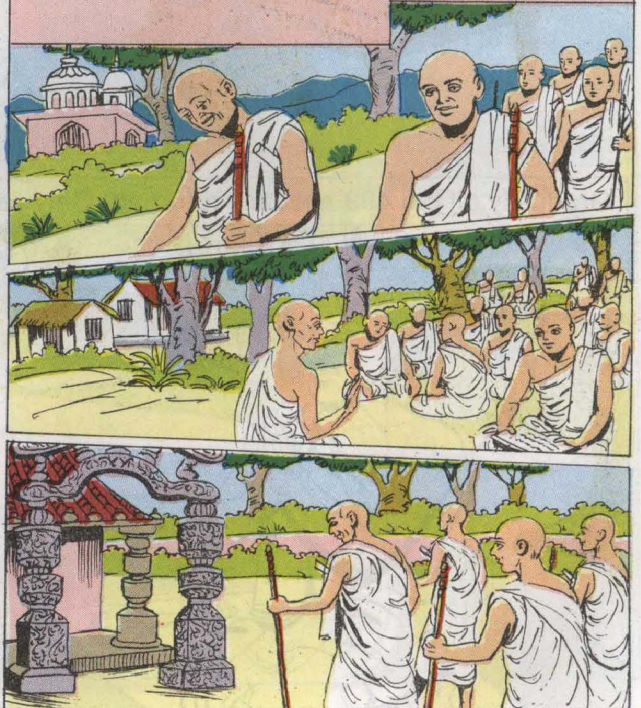
Arya Bhadrabahu said—

Son ! don't get disheartened. I have concluded my higher practices. Soon we will proceed to Magadh. I will give you the remaining lessons fast.

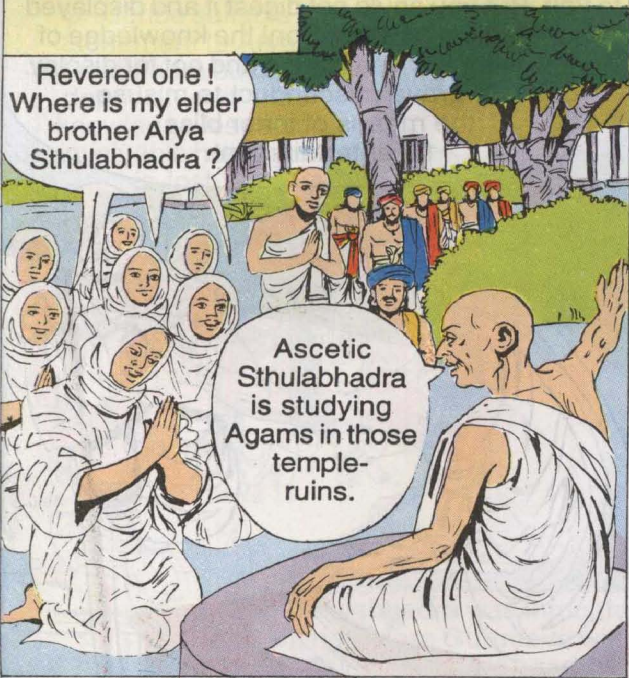
Son ! You have completed only eight Purvas till now. You can say that you have acquired just a drop from the ocean.

These words filled Sthulabhadr with gloom.

By the time Arya Bhadrabahu, Sthulabhadr, and some other ascetics left for Magadh the study of two chapters less ten Purvas was complete.



Arya Bhadrabahu came to a garden outside Pataliputra. Throngs of ascetics and lay people came to pay homage. Yakshaa with other female ascetics also came and asked—



Revered one !
Where is my elder
brother Arya
Sthulabhadra ?

Ascetic
Sthulabhadra
is studying
Agams in those
temple-
ruins.

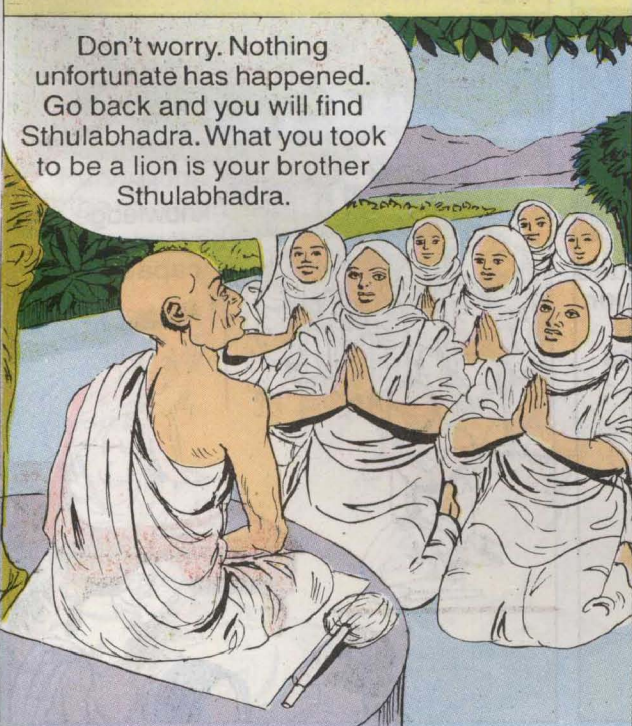
Yakshaa and her six sisters went towards that old temple. When they entered they saw a huge lion sitting there.



Has something
unfortunate
happened ? Why a
lion in place of
our brother ?

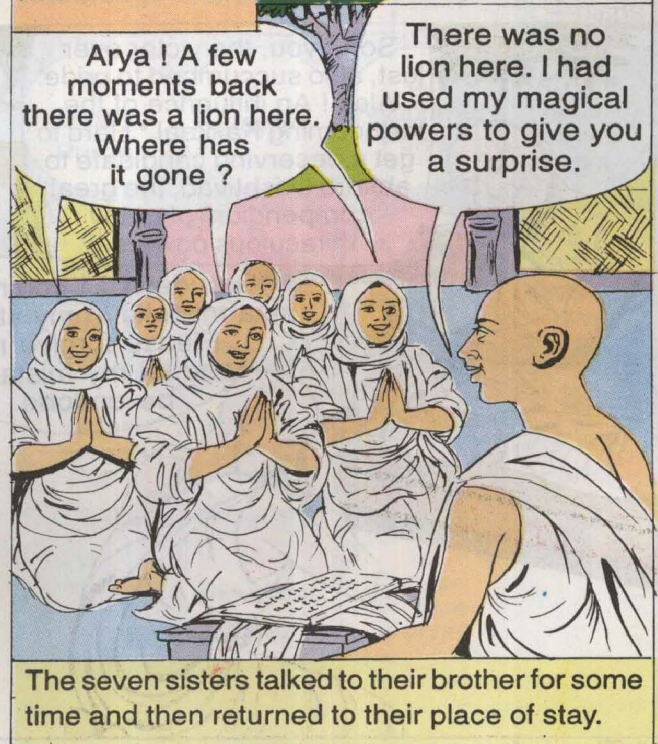
Oh ! A lion ?
Where is our
brother ?

They returned to Arya Bhadrabahu and related the incident. He pondered for some time and said—



Don't worry. Nothing
unfortunate has happened.
Go back and you will find
Sthulabhadra. What you took
to be a lion is your brother
Sthulabhadra.

They returned to the temple once again and were pleased to find their brother. After greetings—

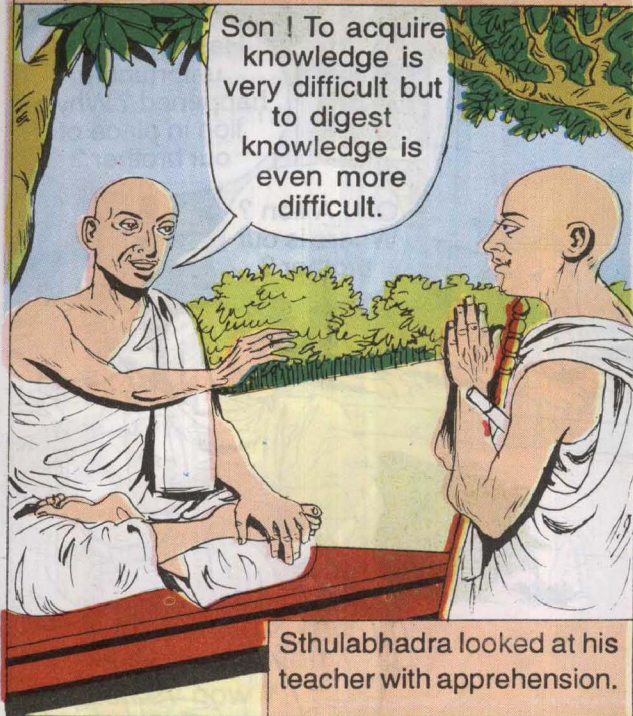


Arya ! A few
moments back
there was a lion here.
Where has
it gone ?

There was no
lion here. I had
used my magical
powers to give you
a surprise.

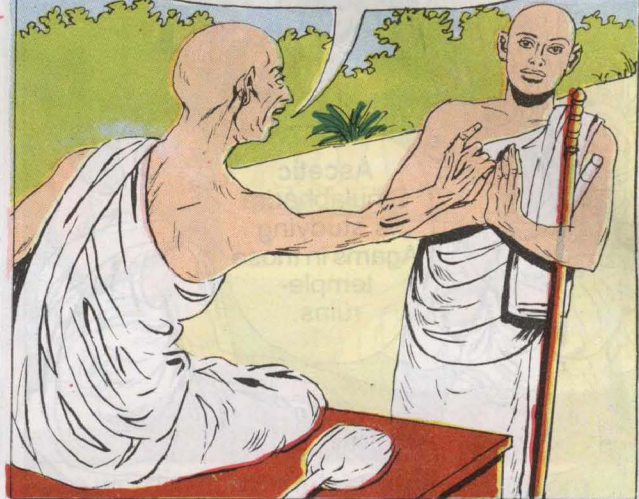
The seven sisters talked to their brother for some time and then returned to their place of stay.

When it was time for lessons Sthulabhadra came to Arya Bhadrabahu who expressed his displeasure—

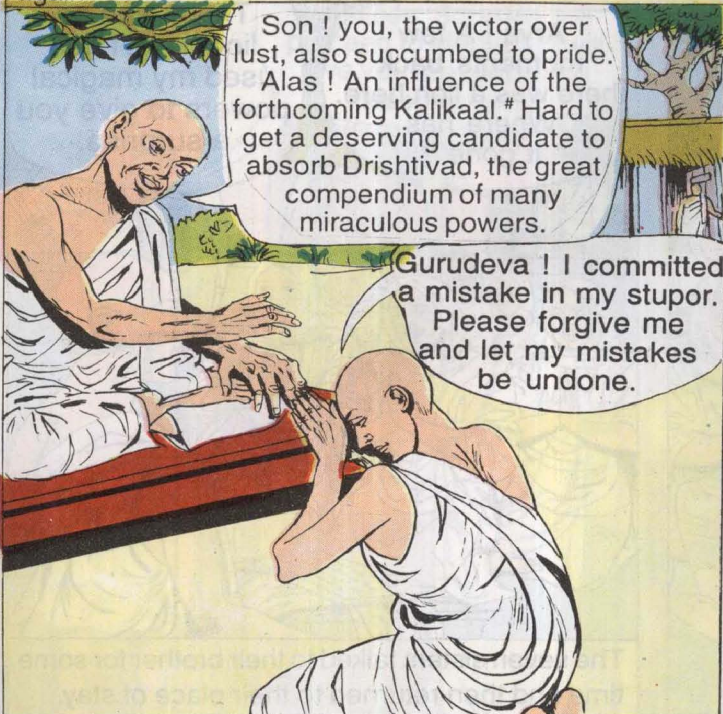


Arya Bhadrabahu added—

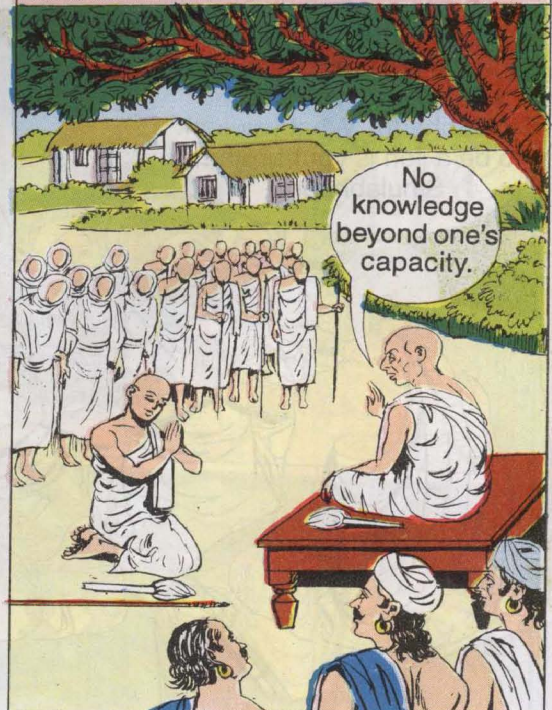
Considering you to be a deserving candidate I imparted esoteric knowledge to you. But you could not digest it and displayed your magical powers. Son! the knowledge of Agams is for self-realization and not for display. It is a grave misconduct to misuse the means of inner bliss for entertainment.



Sthulabhadra realized his mistake. He sought forgiveness by touching the teacher's feet again and again—



Ascetic Sthulabhadra beseeched for pardon many a time but Arya Bhadrabahu said—



The dark age according to the Jain Metaphysics.

Many senior ascetics and shravaks# of the Sangh submitted jointly—

Gurudev ! Please prescribe suitable atonement to Arya Sthulabhadra but don't deprive him of the knowledge lest this invaluable heritage is lost.

I never imagined that a disciplined ascetic like Sthulabhadra could also succumb to the excitement of displaying miraculous powers.

Arya Sthulabhadra was throughout sitting before Gurudeva with joined palms and bent head.

Arya Bhadrabahu continued—

In future if the procedures for divine attainments contained in Agams go to an unsuitable person he will harm himself and humanity both. It is best not to impart this knowledge to anybody.

When the Sangh continued to plead, Arya Bhadrabahu said—

All right. To honour the Sangh I will give only the textual knowledge of the remaining four Purvas but not the meaning.

Thus Sthulabhadra could only acquire the knowledge of two chapters less ten Purvas—

- | | | | |
|-----------------------------|---------------------------|-----------------------|----------------------------|
| 1. Utpad Purva | 2. Agrayani | 3. Viryaprad Purva | 4. Asti-nasti-pravad Purva |
| 5. Jnana-pravad Purva | 6. Satya-pravad Purva | 7. Atma-pravad Purva, | 8. Karma-pravad Purva, |
| 9. Pratyakhyan-pravad Purva | 10. Vidyanu-pravad Purva, | 11. Abandhya Purva, | 12. Pranayu Purva |
| 13. Kriyavishal Purva | 14. Loka-bindusar Purva. | | |

Jain laymen.

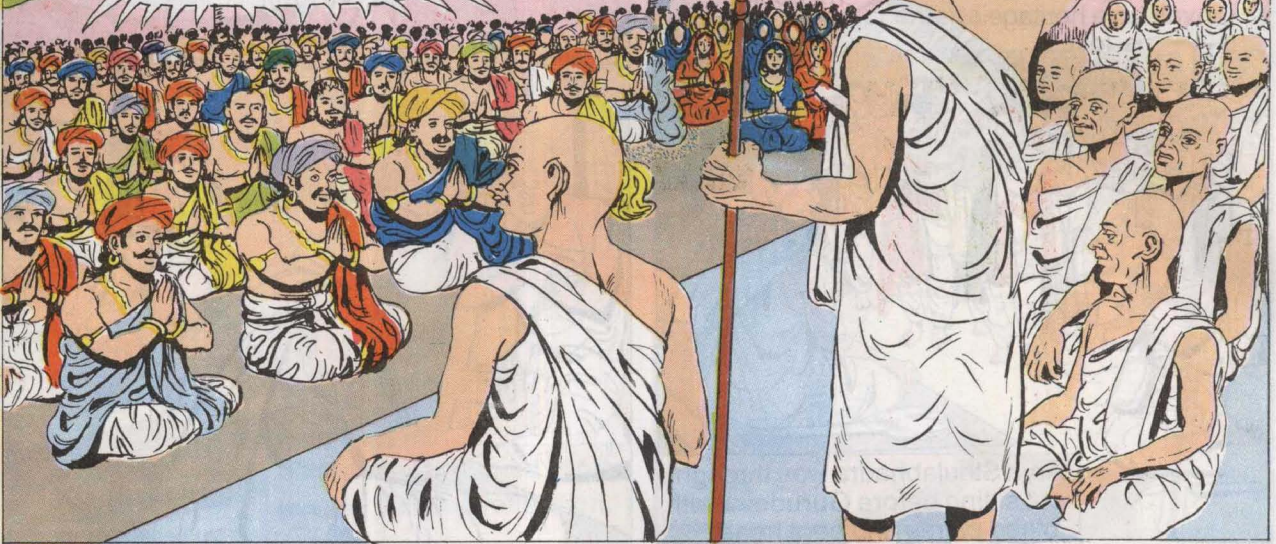
● see Illustrated Sri Nandi Sutra.

Jain Education International

After some time Arya Bhadrabahu died. The Sangh made Arya Sthulabhadra the head of the order and Acharya. #

Since this day the responsibility of managing the order rests with Acharya Sthulabhadra. The Sangh will follow his directions.

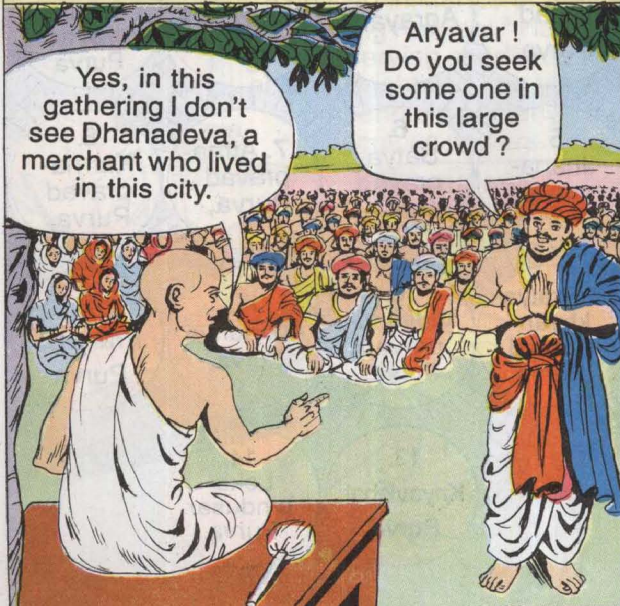
Hail Acharya Sthulabhadra!



Once Arya Sthulabhadra came to Shravasti. Thousands of people attended his discourse. Sthulabhadra was looking for someone in the crowd. An intelligent shravak saw this and asked—

Aryavar !
Do you seek
some one in
this large
crowd ?

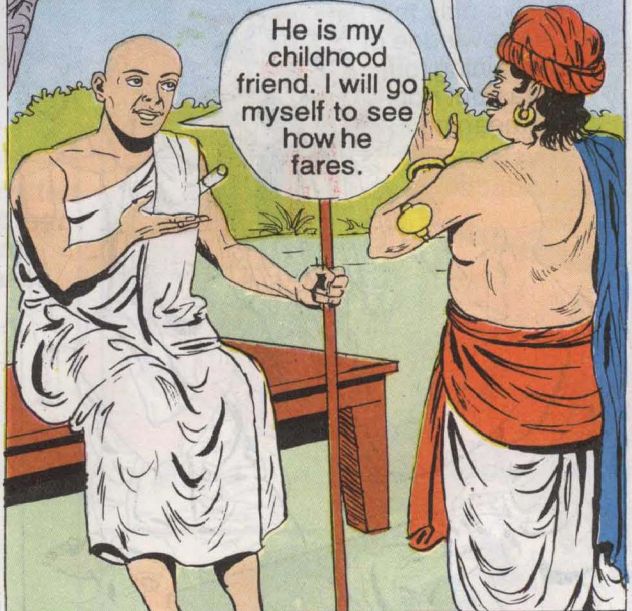
Yes, in this
gathering I don't
see Dhanadeva, a
merchant who lived
in this city.



The shravak—

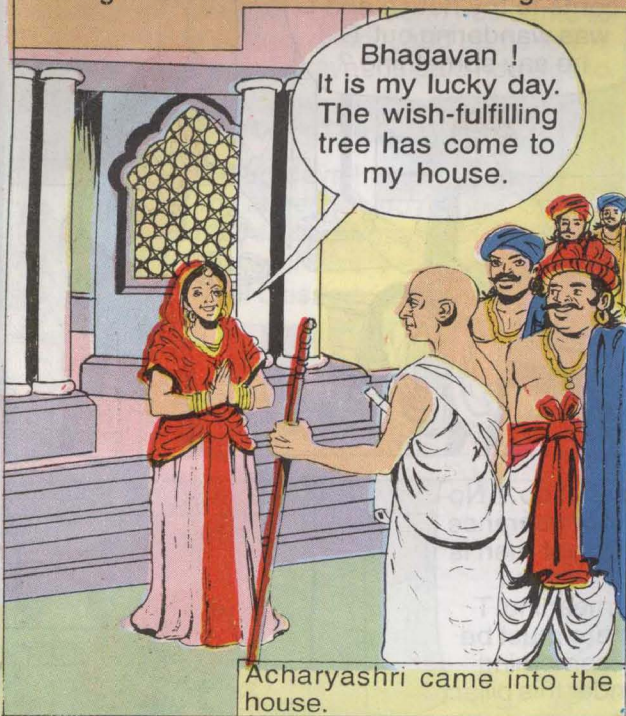
Dhandeva's residence
is nearby. It appears that he
has not come.

He is my
childhood
friend. I will go
myself to see
how he
fares.

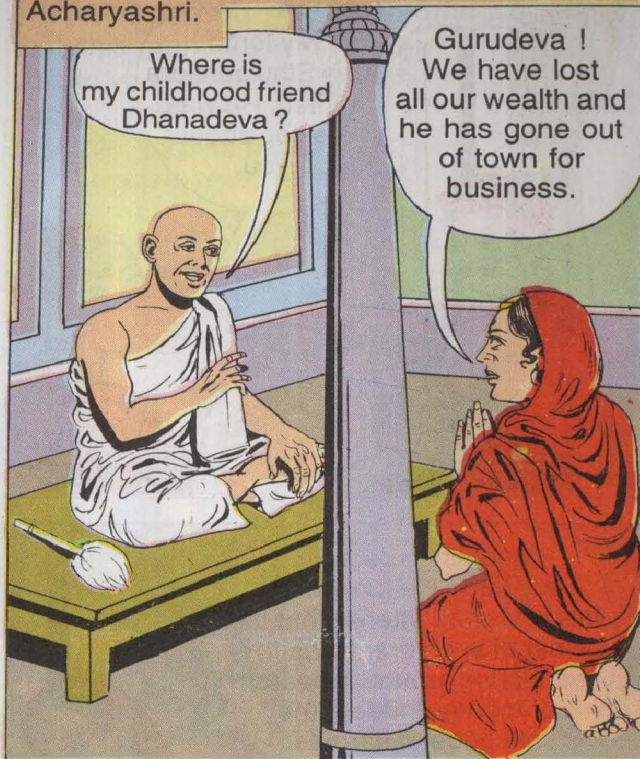


In 170 ANM. (357 BC.) Sthulabhadra became the eighth head of the order in Bhagavan Mahavi's lineage. 28

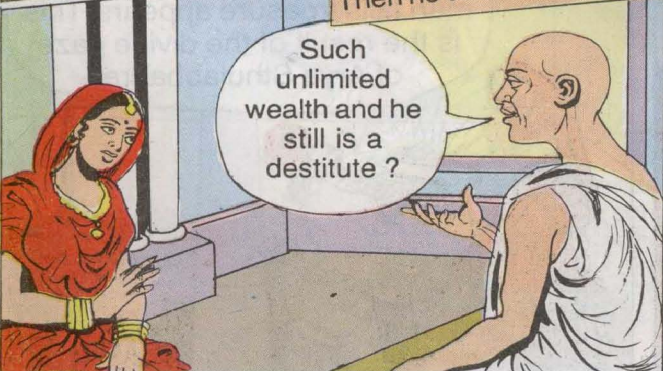
Taking a few shravaks along, Acharyashri went to the house of Dhanadeva whose wife came running when she saw Gurudeva at the gate—



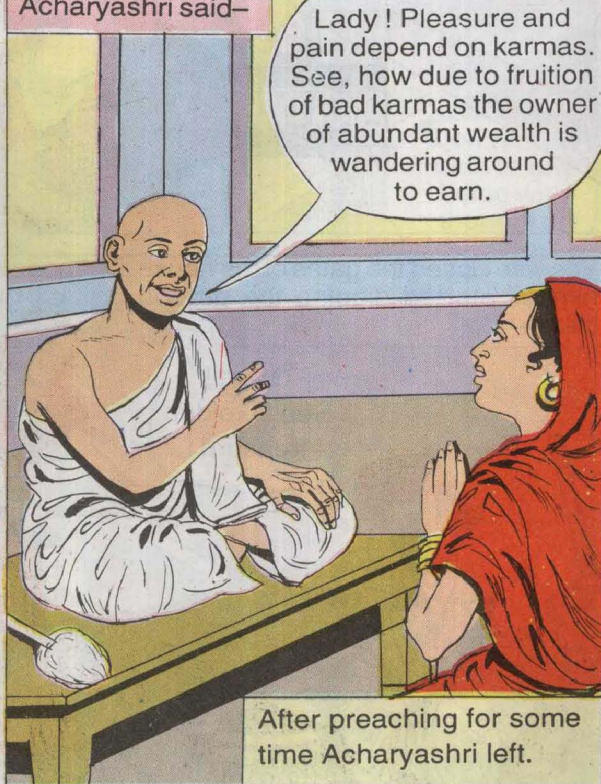
Dhanadeva's wife offered a wooden seat to Acharyashri.



There was a large wooden pillar exactly opposite where Acharyashri was sitting . He looked at it for some time.



Acharyashri said—



A few days later Dhanadeva returned home. His wife said—

My lord !
Arya Sthulabhadra
visited. He was
asking about
you.

How unfortunate I
am a generous person
came to my house and I
was wandering out. Did
he say something ?

Nothing special,
my lord ! He looked at
this pillar and uttered that the
owner of such great wealth is
wandering around in search
of money. Indeed, the
influence of karmas.

Is that so ? No
act or utterance
of great men is
without
meaning. There must be
something
under this pillar.

The wife closed the gates of the house. Dhanadeva
himself started digging the ground around the
pillar—

Great !
See ! Golden
treasure !

Dhanadeva ! took out pitchers filled with gold
and gems from the earth and said gleefully—

Did I not tell that
wherever the gaze of a great
man falls treasure appears. This
is the result of the divine gaze
of Arya Sthulabhadra.

In a few days Dhanadeva regained his past wealth and grandeur and some more. One day he came to know that Acharyashri has come to Pataliputra. He sat in a chariot and came to the city. Going to the upashraya* he paid homage to Acharyashri—

Gurudeva !
In my absence you
honoured my house
with your visit. I
feel blessed.

Oh
Dhanadeva!
You !

Yes Gurudeva !
All this grandeur is
due to your blessings.
Your gaze changed
my fate. I am at your
command.

Bhadra ! Only
piety is the source
of unending bliss.
Take refuge of
religion sincerely,
you will gain
salvation.

With the inspiration of Acharyashri, Dhanadeva became a vow-observing shravak. He spent many days with Acharyashri before returning home.

This way Arya Sthulabhadra promoted religion for 35 years as Acharya.

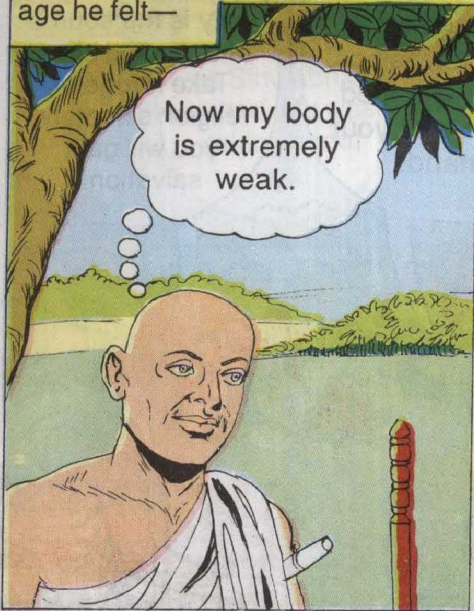
Lead a simple life.

Religion is
the only source
of beatitude.

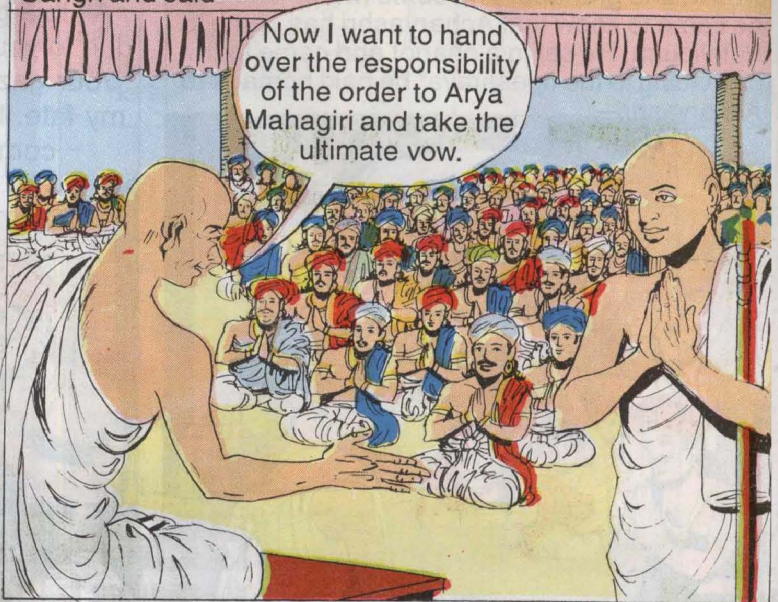
Don't cause
pain to any
being with
thought or
action.

Study and
ponder over the
scriptures.

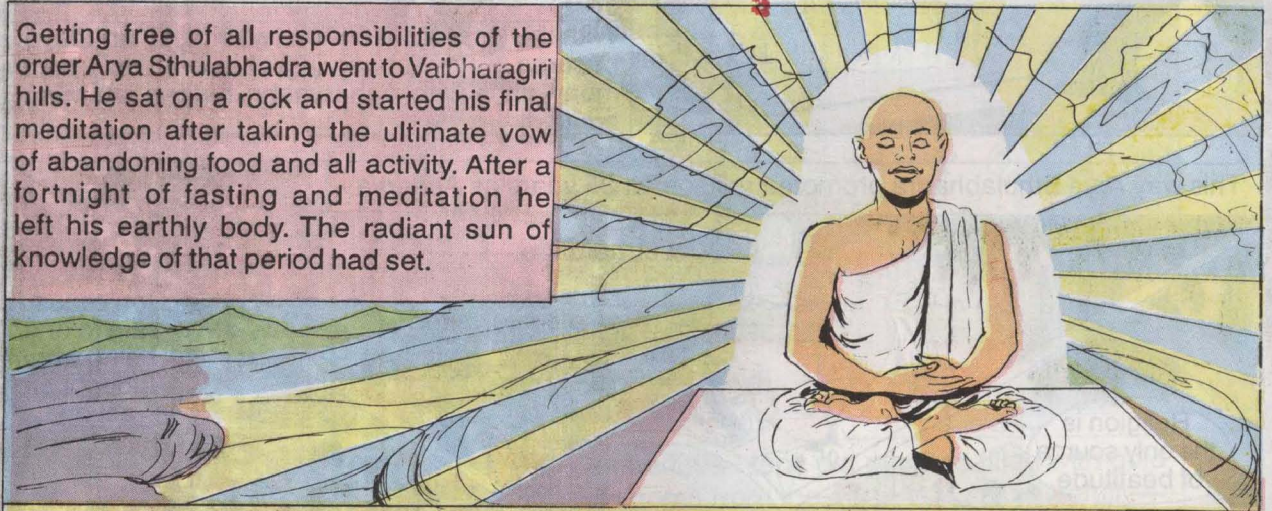
When he entered the 100th year of age he felt—



One day he called the whole Sangh and said—



Getting free of all responsibilities of the order Arya Sthulabhadra went to Vaibharagiri hills. He sat on a rock and started his final meditation after taking the ultimate vow of abandoning food and all activity. After a fortnight of fasting and meditation he left his earthly body. The radiant sun of knowledge of that period had set.



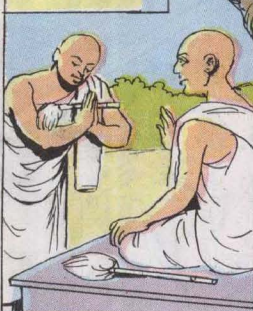
Arya Sthulabhadra was head of the order from 170 to 215 ANM. (356 to 291 BC.)

THE END

Sthulabhadra and Kosha



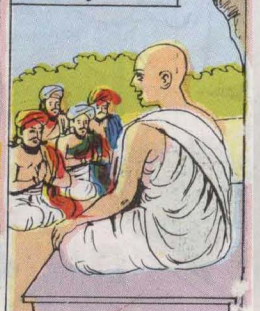
Initiation by Arya Sambhuti Vijaya in 146 ANM



Monsoon-stay in Kosha's mansion



Promotion of religion as Acharya



The New Science of Vegetarian Foods

Dear friends,

Recent advances in nutrition research have provided insights on the power of foods to prevent and even reverse heart problems, reduce the risk of cancer and a host of other health problems, and add years to life.

It is not just a question of getting the recommended daily allowance of vitamins or cutting down on fat. The power of truly healthful food choices comes from the combined effect of greatly reducing fat, particularly animal fat, avoiding cholesterol and contaminants, boosting fiber and cancer-fighting vitamins and minerals, and other factors in foods that are only gradually being discovered.

Preventing Cancer

A vegetarian diet helps to prevent cancer. Numerous epidemiological and clinical studies have shown that vegetarians are nearly 50 percent less likely to die from cancer than non-vegetarians. Similarly, breast cancer rates are dramatically lower in nations, such as China, that follow plant-based diets. Interestingly, Japanese women who follow Western-style, meat-based diets are eight times more likely to develop breast cancer than women who follow a more traditional plant-based diet. Vegetarians also have lower rates of colon cancer than meat-eaters. Animal products are usually high in fat and always devoid of fiber. Meat and dairy products contribute to many forms of cancer, including cancer of the colon, breast, and prostate. Colon cancer has been directly linked to meat consumption. High fat diets also encourage the body's production of estrogens, in particular, estradiol. Increased levels of this sex hormone have been linked to breast cancer. One recent study linked dairy products to an increased risk of ovarian cancer. The process of breaking down the lactose (milk sugar) into galactose evidently damages the ovaries.

Vegetarians avoid the animal fat linked to cancer and get abundant fiber and vitamins that help to prevent cancer. In addition, blood analysis of vegetarians reveals a higher level of Natural Killer Cells, specialized white blood cells that attack cancer cells.

Beating Heart Disease

Vegetarian diets also help prevent heart disease. Animal products are the main source of saturated fat

and the only source of cholesterol in the diet. Vegetarians avoid these risky products. Additionally, fiber helps reduce cholesterol levels, and animal products contain no fiber. One study even demonstrated that a low-fat, High-fiber, vegetarian diet combined with stress reduction techniques, smoking cessation, and exercise could actually reverse atherosclerosis—hardening of the arteries. Heart diets that include animal products are much less effective, usually only slowing the process of atherosclerosis.

Lowering Blood Pressure

Back in the early 1900s, nutritionists noted that people who ate no meat had lower blood pressure. It was also discovered that vegetarian diets could, within two weeks, significantly reduce a person's blood pressure. These results were evident regardless of the sodium levels in the vegetarian diets.

Preventing and Reversing Diabetes

Non-insulin-dependent (adult-onset) diabetes can be better controlled and sometimes even eliminated through a low-fat, vegetarian diet along with regular exercise. Because such a diet is low in fat and high in fiber and complex carbohydrates, it allows insulin to work more effectively. The diabetic person can more easily regulate glucose levels. While a vegetarian die cannot eliminate the need for insulin in people with insulin-dependent (childhood-onset) diabetes, it can often reduce the amounts of insulin used. Some scientists believe that insulin dependent diabetes may be caused by an auto-immune reaction to dairy proteins.

Gallstones, Kidney Stones and Osteoporosis

Vegetarian diets have been shown to reduce one's chances of forming kidney stones and gallstones. Diets that are high in protein, especially animal protein, tend to cause the body to excrete more calcium, oxalate, and uric acid. These three substances are the main components of urinary tract stones. British reserchers have advised that persons with a tendency to form kidney stones should follow a vegetarian diet. Similarly, high-cholesterol, high-fat diets—the typical meat-based diet—are implicated in the formation of gallstones.

For many of the same reasons, vegetarians are at a lower risk for osteoporosis. Since animal products

force calcium out of the body, eating meat can promote bone loss. In nations with mainly vegetable diets (and without dairy product consumption), osteoporosis is less common than in the U.S. even when calcium intake is also less than in the U.S. Calcium is important, but there is no need to get calcium from dairy products. For more information on protecting your bones, contact PCRM for additional reference materials and fact sheets.

Asthma

A 1985 Swedish study demonstrated that asthmatics who practice a vegan diet for a full year have a marked decrease in their need for medications, and in their frequency and severity of asthma attacks. Twenty-two of the 24 subjects reported improvement by the end of the year. Dairy allergies may be part of the reason.

Common Concerns

Some people still worry about the ease with which a vegetarian diet can provide all essential nutrients. The fact is, it is very easy to have a well-balanced diet with vegetarian foods. Vegetarian foods provide plenty of protein. Careful combining of foods is not necessary. Any normal variety of plant foods provides more than enough protein for the body's needs. Although there is somewhat less protein in a vegetarian diet than a meat-eater's diet, this is actually an advantage. Excess protein has been linked to kidney stones, osteoporosis, and possibly heart disease and some cancers. A diet focused on beans, whole grains, and vegetables contains adequate amounts of protein without the "overdose" most meat-eaters get.

Calcium is easy to find in a vegetarian diet. Many dark green leafy vegetables and beans are loaded with calcium, and some orange juices and cereals are calcium-fortified. Iron is plentiful in whole grains, beans, and fruits.

Vitamin B

Vitamin B is a genuine issue for vegans, although very easy to deal with. Traditionally, getting this vitamin has not been difficult. In cultures with plant-based diets, the microorganisms that produce B grow in the soil and cling to root vegetables, and traditional Asian miso and tempeh contain large amounts of the vitamin. But with industrialized production and improved hygiene, this source of B has been eliminated. Meat-eaters get B through microorganisms living in the animals they eat.

Although cases of B deficiency are very uncommon, it is important to make sure that one has a reliable source of the vitamin. Good sources include all common multiple vitamins (including vegetarian vitamins), fortified cereals, and fortified soymilk. It is especially important for pregnant women and breast-feeding mothers to get enough vitamin B.

Special Concerns : Pregnancy, Infants, and Children

During pregnancy, nutritional needs increase. The American Dietetic Association has found vegan diets adequate for fulfilling nutritional needs during pregnancy, but pregnant women and nursing mothers should supplement their diets with vitamins B and D. Most doctors also recommend that pregnant women supplement their diet with iron and folic acid, although vegetarians normally consume more folic acid than meat-eaters.

Vegetarian women have a lower incidence of pre-eclampsia in pregnancy, and significantly more pure breast milk. Analyses of vegetarians' breast milk show that the levels of environmental contaminants in their milk are much lower than in non-vegetarians. Studies have also shown that in families with a history of food allergies, when women abstain from allergenic foods, including milk, meat, and fish, during pregnancy, they are less likely to pass allergies on to the infant. Mothers who drink milk pass cow antibodies along to their nursing infants through their breast milk. These antibodies can cause colic.

Vegetarian children also have high nutritional needs, but these, too, are met within a vegetarian diet. A vegetarian menu is life-extending. As young children, vegetarians may grow more gradually, reach puberty somewhat later, and live substantially longer than do meat-eaters. Do be sure to include a reliable source of vitamin B.

Further Reading

For more information on vegetarian diets, PCRM recommends :

- *Foods that Fight Pain*, by Neal Barnard, M.D.
- *Eat Right, Live Longer*, by Neal Barnard, M.D.
- *Food for Life*, by Neal Barnard, M.D.
- *The McDougall Plan*, by John McDougall, M.D.
- *Dr. Dean Ornish's Program for Reversing Heart Disease*, by Dean Ornish, M.D.

Jai Jinendra
Pramoda Chitrabhanu

EIGHT AUSPICIOUS SYMBOLS (ASHTAMANGALA)

The belief in auspicious objects is very old in Indian culture. The Ashtamangala or eight auspicious objects are known to Jain worship from ancient times. These auspicious objects are used as decorating tops of architraves or ramparts or hung on the threshold of a house or painted on walls. It is believed that they bring luck and happiness in the family and houses. They are also found in Jain temples. The designs of the symbols may vary according to the time but the symbols remain the same. The ashtamangala are :



Swastika : The first is swastika. Swastika signifies peace and well-being.



Shrivatsa : The second is called shrivatsa. Vatsa means chest and shri means beauty. The middle of the chest is raised a little and on it there is a bunch of soft hair. This is called shrivatsa. Shrivatsa means a beautiful mark on Jina's chest. It is said that the highest knowledge has manifested itself from the heart of the Jina.



Nandhyavarta : The third is nandhyavarta, the big swastika with nine corners. In mythology nine points in nandhyavarta indicates the treasure of nine types of material, mental, physical and spiritual wealth.



Vardhamanaka : The fourth is vardhamanaka also known as sharav that means a shallow dish used for lamps. When one shallow dish is covered by another one, upside down, it appears like a box. This symbol is suggestive of increase of wealth, fame, merit etc.



Bhadrasana : The fifth is bhadrasana (sinhasana) meaning throne. It is auspicious because it is sanctified by the feet of the blessed Lord Jina.



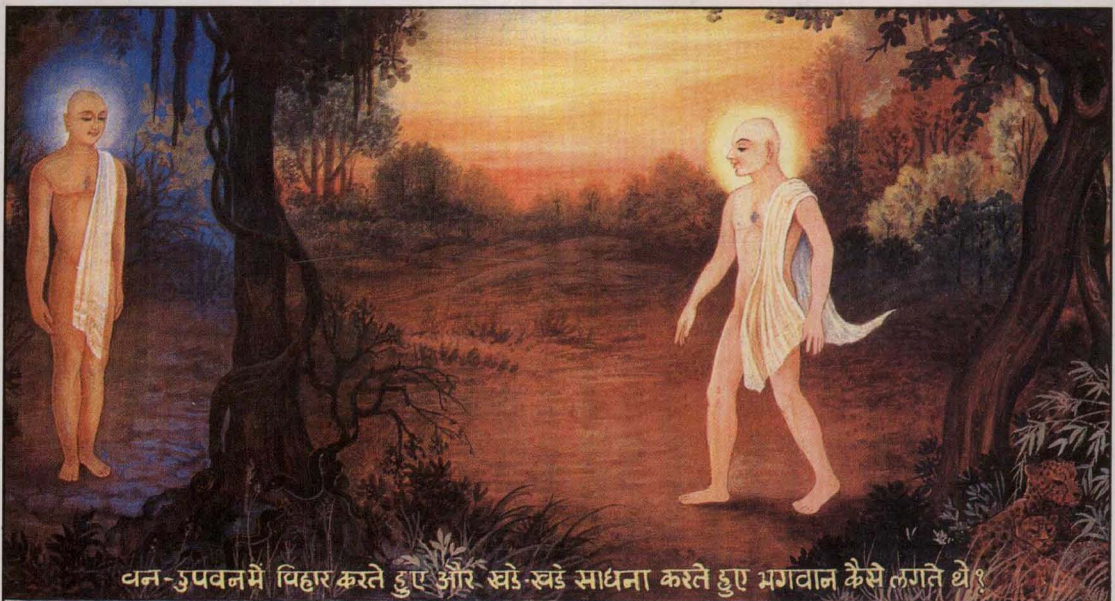
Kalasha : The sixth is kalasha, a symbol of auspiciousness. It is a holy pitcher or a jug made of copper, silver, or steel. It is used for religious and social ceremonies. It is used in temples when certain images are being worshipped. When one enters a new home it is customary to carry the kalasha on the head and enter. One fills the kalasha with pure water that signifies wisdom and fullness and carries it in the new house and recites some mantras. This ceremony is performed to welcome grace and happiness into the new home.



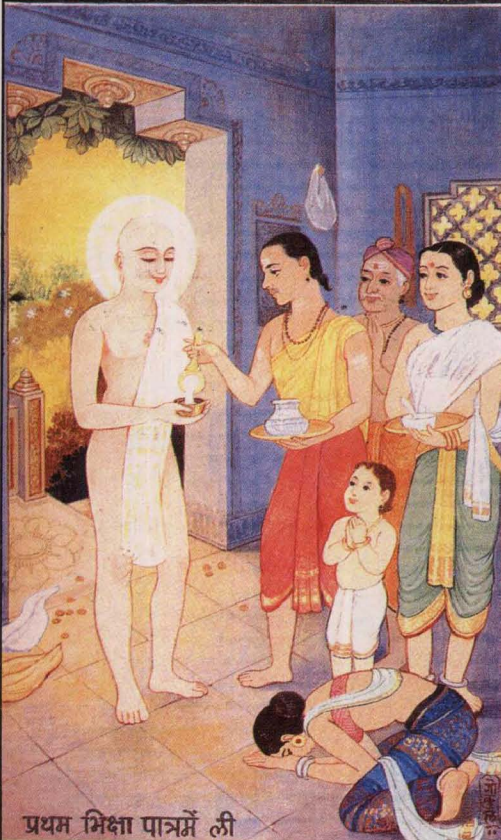
Minyugala : The seventh is minyugala meaning a pair of fish. It is a symbol of Cupid's banners coming to worship the Jina after the defeat of the God of Love.



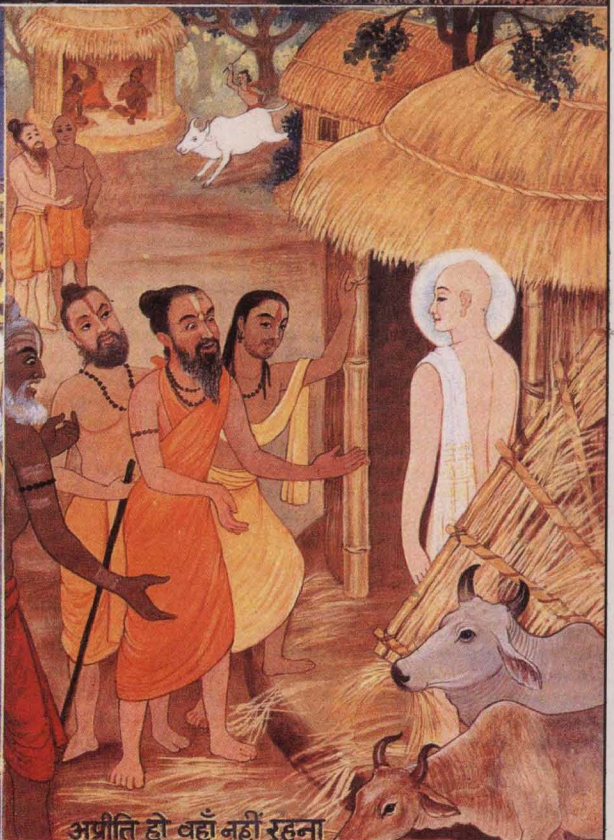
Darpana : The eighth is darpana meaning a mirror. The mirror reflects one's true self because of its clarity.



वन-उपवनमें विहार करते हुए और सड़े-सड़े साधना करते हुए भगवान कैसे लगते थे?



प्रथम भिक्षा पात्रमें ली



अप्रीति हो वहाँ नहीं रहना

Bhagavan walking in forest during his accomplishment and meditation and his first breaking fast (Parana)